

# THE Juvenile Instructor

VOL. 63

APRIL, 1928

NO. 4



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**THE JUVENILE INSTRUCTOR, Vol. 63, No. 4**

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Entered at the Post Office, Salt Lake City, as Second Class matter.

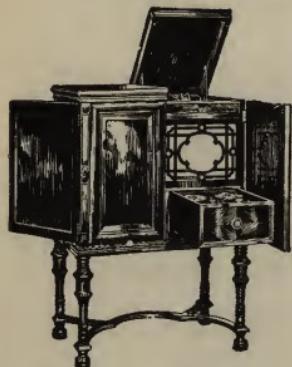
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

## LIFE'S PAGES

By Ida R. Alldredge

My life is like a book—  
Each day a page of time.  
Just what the message is  
Depends on deeds of mine.

Are many pages blank  
Because of wasted hours?  
Or are they marked and marred  
Because of misused powers?

Have I red-lettered lines  
That cannot be erased  
From out this book of life,  
Or cannot be replaced?

Are deeds of valor there,  
Or stories of success?  
Are kind acts told of me  
That help some soul to bless?

The deeds of every day,  
Like lines upon the page,  
Help make life's book complete  
From childhood to old age.

Each year in life's great span  
Is but a chapter done;  
And so the task is mine  
To make a pleasant one.

That when the book is finished  
It may be worth the time  
Of others to scan o'er it,  
And glean some help from mine.



(Engraving Courtesy "Children, the Magazine for Parents")

THE CALMADY CHILDREN

This picture by Sir Thomas Lawrence, recently acquired by the Metropolitan Museum of Art, New York City, is one of the most beautiful pictures of children ever painted.

# The JUVENILE INSTRUCTOR

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## How to Teach Scripture to Young Men and Women

By J. H. Paul

Jewish rabbis held that commentaries on scripture are more important than is the scripture itself. The comment or interpretation, they explained, shows how to apply and use the scripture, while the text itself quite generally does not do so. As to youthful students the rabbis were probably not far wrong; and it is for teachers of junior students that the following hints are given.

The principal problem that the teacher must solve in presenting any lesson from scripture consists in discovering what the text means to him and what it may be shown to mean to the particular group he is teaching. Now, it is obvious that the same text will mean one thing to the child, that and much more to the adolescent, and both these meanings plus a great deal more to the adult. As a rule we have excellent primary and adult classes. Failures occur chiefly in the three adolescent groups of Sunday school classification. These suggestions are intended for teachers in these three difficult grades. Suppose that we are required by the Leaflet to deal with Luke 11th,

### THE POINT IN THE PARAGRAPH

First we have to discover whether this chapter consists of one or of several subjects. A single reading reveals

that fifteen distinct topics are given in this one chapter. Only one, or possibly three to four, of these can be given in one lesson. The first verse, "Teach us to pray," might well, as shown elsewhere, occupy one entire lesson; the second topic also, verses 2-4, the Lord's prayer, should receive extended exposition.

### PLUCK AND WORK

The third topic demonstrates the duty of perseverance. Verses 5-8, presenting a real issue to young people, should be gone into by means of examples and reasoning. Use historic instances—Robert Bruce, Tamerlane, William Tell, Wilford Woodruff; quote poems—"Try Again," "Columbus." Show that the parable contrasts the liberality of God with the narrow-heartedness of men; also that it is the tardiness and the lack of perseverance by man, and not the reluctance of the Lord, that puts off the answer to prayer. It is this fact that gives the parable meaning and interest to youth.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Verse 9.

The fourth topic, verses 8-13, is a development of the third. It illustrates the generosity of a father. It shows that we get whatever we diligently

seek, but fail if we proceed half-heartedly. It is the gospel of work. Quote Mrs. Osgood's poem:

Labor is rest from the sorrows that greet us,  
Rest from all petty vexations that meet us,  
Rest from world-sirens that ever entreat us,  
Rest from sin-promptings that lure us to ill;  
Work! and pure slumbers shall wait on thy pillow;  
Work! thou shalt ride over care's coming billow;  
Lie not down wearied 'neath woe's weeping willow;  
Work with a stout heart and resolute will!

See also Carlyle:

Lo! here hath been dawning another blue day;  
Think! wilt thou let it slip useless away?

Quote other pithy sayings about the dignity and joy of labor and the commonness of opportunity.

#### TOUCH MINOR TOPICS LIGHTLY

The next topic, verses 14-15, the casting out of a dumb devil, may be passed quickly, unless it is made the foundation of the next, verses 15-22, a house divided. In verses 24-26, three warnings—show that one is to the Jewish nation, another to the Christian church, the third to each one who learns of Jesus. The next, verses 27-28, who are the truly blessed? pass quickly; but in verses 29, 30, it might be well to ask, Was Jonah like Jesus? Show that each was a sacrifice, each was buried for three days, each was a teacher. How was Jonah unlike Jesus? Jonah wavered, doubted, complained, disobeyed. Sheba and the Ninevites, verses 31 and 32, pass quickly; but verses 33-36, the light of the home, of the individual, of the world, expand upon.

#### 'THREE KINDS OF CLEANLINESS'

The next topic, verses 37-41, what it is to be clean, is a major issue. Show that there are three kinds of cleanliness: a. soap and water, or surface polish; b. antiseptic, as of the mouth, teeth, lungs, stomach (speak of tobacco and strong drink); c. moral cleanliness, or the beauty of a pure character. Illustrate, quote authorities and give incidents.

The three other topics, 42-54, are of minor importance for youth.

Three major topics—perseverance, work, and cleanliness—and the ten minor topics might be given in one lesson; while the two topics on prayer, verses 1-4, could be given in another lesson.

The aim here has been to prove briefly that it is the illustrations, the applications to life, the reasons for the scripture quoted, that with young people give life and zest to the scriptural text. Of itself, presented without explanation and development, scripture may be of slight value to the average youthful group.

#### HOW TO USE TEXTS CITED

As to the Supplementary Readings given in the Leaflets, if the teacher will take the time to consult the references, he will find that they furnish specific proofs of the matters outlined in the other parts of the leaflets; and supply remarkable point and vitality to the presentation. First consult the reference given and write down its summary of doctrine. Then, as you go through the lesson, state to the class what each reference teaches and call some member to read the text cited. Thus: God is a spirit: John 4:21-24. Man is a spirit: Eccl. 12:17 and I Cor. 2:11. What was Jesus sent to do? John 8:18-38. Show that he will save his followers, but that they must always be ready to do battle with evil powers: Luke 22:31-42. Show that Jerusalem chose her own destruc-

tion, rejecting her Savior: Luke 13: 34-35. Men, likewise, being children of the Most High and given their free agency, are saved by the choices they make in life: Romans 8:13-18. They must develop faith in Christ: Romans 5:3-9; I Cor. 3:21-25. They must reject false gods and avoid close fellow-

ship with unbelievers: II Cor. 6:14-18. They will be enlightened by the Spirit: Eph. 1:15-18; for faith in Christ is faith in God: Heb. 1. Earnest prayer will be answered: James 1: 5-7 and 17. We can best prove that we love God by serving our fellow man: I John 2:3-11.

### Dramatizing Duty

*By William Byron Forbush, Ph. D., Litt., D.*

"Impersonation is the whole of morality," says that great play-expert, Joseph Lee. What he means, I take it, is that imaginative play is so natural to and so universal among children that we can make use of it for all sorts of desirable ends.

A good instance is drill in manners. Do you yourself happen to remember how nervous you once felt at the pit of the stomach while essaying to eat asparagus when company was present? Ignorance of the technic took away your appetite. I once heard of a man who married, because if he remained single he was afraid that he would help himself to potatoes with the gravy spoon. These little courtesies may all be taught easily, if they are taught playfully.

Once a certain family rehearsed their welcome to Aunt Emily upon the occasion of her expected visit. The play of the children was watched with sober attention by the older members of the family. When the children asked for criticism at the close, mother said: "You did beautifully! You were courteous and graceful at every step. The only neglect that I noticed was that you left Aunt Emily at the station." The children laughingly took the admonition in good part, and were prepared with the technic of politeness when Aunt Emily actually arrived.

### PRACTICE IN COURTESY

A father of the old school noticed that his children were beginning to treat their mother with the good-natured insolence that is so common among American boys. He began to tell them stories about old castles and about the singular deference that used to be paid the chatelaine, the lady of the hall. It was spontaneously suggested that they play that their home was such a castle and their mother its mistress. The special act that amused and pleased them the most was that of kissing the lady's hand. It became the regular morning salutation to their mother and the mute sign of penitence after carelessness or disobedience which took the place of those verbal confessions that boys find it so difficult to make.

### PLAY FOR THREATENING WEATHER

On an occasion when for any reason life suddenly grows difficult in the home it is good to have an imaginary birthday. It may come on the shortest notice. The idea is to make someone happy (confidentially, it is always a disaffected one) by assembling around him those who happen to be present and with the materials that are at hand giving him a lunch, a party, and presents, on a small and extemporaneous scale, but with all the

jollity and affectionateness of the actual festival. The beauty of such a celebration is that you can have as many of them as you wish in a year without making anybody a day older, but quite the reverse.

One mother whom I know has the similar pretty habit of saying occasionally that "Arthur, or Adelaide will be our guest for the weekend. Thereupon Arthur or Adelaide moves proudly into the guest room for the night and is waited on ceremoniously by the rest of the family. Nobody, except possibly an adult, has noticed that Arthur, or Adelaide has shown signs of being "off the nest" that day.

Anything that helps us see those we love best with new eyes is worth trying.

#### MAKING WORK PLAYFUL

An experienced physician of mental diseases once said: "A really good nurse takes care of her patient's thoughts." The same may be said of a really good mother. This applies to work. If you can paste a playful label upon any task, at once it becomes easier.

The mother of the Wesley's used to dress her children in their best on the days when they were to have the privilege of learning the alphabet.

Another mother who had noticed the animosity to the tribes of the Philistines that had been stimulated in her children by their Old Testa-

ment lessons conceived the effective thought of naming the weeds in the garden Philistines. Cooperation in tasks may be encouraged dramatically. Simply drawing lots for the Saturday morning's work has been known to add a fascination to it. To elect a child "officer of the day" gives him pride and responsibility. A soldier's cap makes both more visible. To change the names of all the children, and call the chambermaid "Elsie" and the furnace-man "Mike" and the cook "Bridget" and to conduct a consecutive dialogue of rare inventiveness and imagination has been known to make the hours of drudgery pass merrily.

#### IDEALIZING REALITY

Such pretending does not require much, if any, apparatus. "Having eaten our shoes and saddles boiled with a few wild herbs," related a sixteenth century explorer, "we set out for the Kingdom of Gold." "The best way to realize the ideal," as Bishop Vincent used to say, "is to idealize reality." Which is also the best way for keeping young.

The finest tribute I have heard to a parent is this: "He is better than a pirate to keep in the house." He was as adventurous and safer.

You can thus change the household weather, fellow magician, if you try. Long before night the Forecaster will be putting out this bulletin, after even the most threatening day: "Clearing weather. Fresh breezes. Fair tomorrow."

#### The Gentle Voice

Use your gentlest voice at home. Watch it day by day as a pearl of great price, for it will be worth to you, in days to come, more than the best pearl hid in the sea. A kind voice is a joy, like a lark's song, to a hearth at home. It is a light that sings as well as shines. Train it now to sweet tones, and it will keep in tune through life.—Burritt.

## High Stakes

By Weston N. Nordgren

Big Dan Carew crumbled the powdery dust between his toes. It was mid August, and the sultry heat of the drowsy day hung lazily upon the landscape like little mounds of burning coals. A slight breeze, tepid and disgusting, stirred the leaves of the scrub oaks at intervals. At other intervals, it seemed to grow tired, stopping to rest while sleepy insects crooned. Again Dan poked a big toe into the velvet dustpile at his feet. Then loosing a wide and not too handsome yawn, he lay back and slumbered fitfully; ever mindful, while striving to reach dreamland, of the buzzing blue bottle flies which insisted on alighting upon his nose. Below him, the creek meandered slowly down the mountainside, now stopping to rest from the fatiguing toil of clambering over rocks and pebbles, in a quiet shaded pool; now emerging to wander on again until it halted to visit a chatty spring along the way. Jays and camp robbers screeched in slow monotone as though the siesta hour had become a nightmare.

"Hang it!" fumed Dan, suddenly sitting upright and reaching for his shoes and socks. "This tramp life, or camp life, whichever you want to call it, isn't all it's cracked up to be! I can't get a bit o' sleep, even if things are all dead around here—all but those measly flies," he amended hastily. He pulled a snagging sock onto one squirming foot, getting his toes caught in the process. He reached over and dragged a shoe nearer. While reflecting upon what he should have for supper, and while resting from his vigorous labors, he smoothed out the offending digits. "Always getting my toes tangled up," he murmured plaintively, reaching for his other sock. A few minutes later, fully "socked" and "shoed," he stood gazing over the blue

haze above the mesa below; far out over the distant range of mountains, oblivious to the charm of the meadowed woodland at his feet; far back into the past, to the home he had left. As he gazed with an inward sight, his eyes softened. The years rolled back, and he saw himself again as a lad, tramping and fishing; up early, asleep late.

"I used to drive the cows home in the purple twilight," he choked, "and Marcia would come and let down the bars." He smiled sadly. The years had sped swiftly, like an arrow winging toward the target of the grave. His thoughts raced on. The night he had rescued McAllan Brewster from the quicksand—of the hug little Marcia Addams had given him, and of the title of "hero" she had conferred upon him—of the dancing party where he had taken Marcia—of the meeting of Marcia and Kay Arnold—of his own sorrow when Marcia's little sister, Gladys, died. Heaps of thoughts tumbled over themselves in his brain.

Then the night when Marcia and Kay had been missed at the house party. He, Dan, had gone to hunt them, and had found Marcia in Kay's arms. His rage had been overpowering, undermining; and he had played against Kay for high stakes—and lost! That had been a hot fight, and a bloody one. But when he had risen, grimy and bloody, but triumphant—Marcia had scorned him and rushed to the side of his fallen rival. Well, Marcia had chosen, and—Dan had left Middleburg. The woodlands and the distant cities had seen him pass like a shadow in the night; to the rest of the world, he had simply "disappeared."

Bitterly he told himself that he should not have been such a fool. Any-one with half an eye could see that Kay was a "slick one"—used to wom-

en and women's ways. And he had "hopped a freight" and "rambled out" of their lives.

Then Nature, that all comforting mother who takes care of hoboes, babes-in-the-woods, and lost sheep, had taken him in hand. Dan had known privation and hunger; the thrill of the chase; the triumph over obstacles. He had become hardened to the rigors of primeval life; he had become softened in heart. His brain developed a keenness of foresight; his heart developed a love for his enemies. The memory of the bitter years faded. He resolved to go back and face the issue: to ask forgiveness of Kay and Marcia; to work as an honest citizen in the community; to give to the world a part of the logic and understanding Nature had bestowed upon him.

"Lord," he breathed, lifting closed eyelids toward heaven. "Lord, forgive me. Let me live to make reparation; let me return and wipe out the sorrow of the past." He opened his eyes. His face shone in the sunset glow like that of an angel. Peace and comfort abided in his stalwart countenance. As the red ball of sunlight dipped beneath the distant peaks, he saluted, at attention. "Amen," he said; and followed then a sigh of heartfelt relief.

With new courage, Dan turned to the preparations of the night. He washed in the pool backed up against the old shanty. From the sawmill leavings he selected small branched twigs. These he fashioned into spits and thrust freshly caught trout upon them, close over glowing coals. Camp life had taught him many lessons, the chief one of which was thoroughness; and in a few work-crammed moments, his simple repast was ready.

Dusk darkened down. Night swiftly followed. And the gleaming eye of the lone campfire smiled like a benediction over the meadowed woodland. The stars twinkled forth and spanned the vast blue dome of night. The silver of moon rose from the crest of a near-

by pine and shot its startled glance out over a sleeping world. A cold canyon breeze awoke and scurried up and down the mountainside.

When the stars began to pale and the breeze had fanned itself into a chilling morning wind, Dan arose, shivered into his clothes, rekindled the fire from a few banked coals, and stepped forth to greet the gray dawn of morning. He gritted back the chatter of his teeth as he immersed his head in the pool of water. Then deftly, he powdered his whiskers with soapy lather and performed a long neglected rite with a newly strapped razor.

Several days later a dust-coated figure detached itself from the "blinds" of a moving freight. It careened down the embankment and into the bushes near the railroad track. Then, as the slow train picked up speed, the figure shook itself, and walking over to the station water hydrant, "washed up." It was Dan; coming home as he had left.

The station agent hustled up with a handful of bags. "Great Scott!" he exclaimed, "If it isn't Dan!" He thrust out a plump hand and gripped the one proffered by Carew.

"You're getting careless, Bob," smiled Dan. "Dropping bundles to shake hands with a hobo isn't hardly in your line!"

Bob laughed. "Neither is being a hobo, in your line!"

Kay Arnold looked up from the cash till in McAllan's grocery. His weak pudgy countenance peered into the frank face above him. "You back!" It was like an accusation.

"Yes," answered Dan. "I've come to ask you and Marcia to forgive me for being a brute that night." He extended a hand cordially.

"Is that all?" inquired Kay sourly.

"All?" echoed Dan in surprise. "Isn't that enough? I want to apologize for knocking you down that night—that Marcia—" He stopped. Still Kay glowered and made no move to

accept the extended palm. Dan went on.

"The stakes we fought for were so high, that I was unreasonable. I got flustered to see you with the only girl I ever loved. It made me mad, and I pitched into you." Then as Kay still made no move, Dan reached over and rested his hand on the other's shoulder. "Won't you forgive me?"

Arnold shifted uneasily. "I haven't anything to forgive. I gave you as much as you gave me. Only you could stand more." Still his small beady eyes looked away.

"I'm glad," returned Dan, "That you got Marcia. I wanted her to be happy. She chose you, and I am willing to back up her choice. Let's be friends!"

"It just happens," snapped Kay as he turned his back on the renewed offer, "That she wouldn't have me either. She's been waiting and *praying* for you to come back ever since you disappeared!" The last was a snarl of defeated rage. Well he knew that now Dan was home, he had not a chance in the world. He slipped out of sight behind the partition in the rear of the store. Dan whistled in surprise.

"She wouldn't have him either!" In three strides he had cleared the door and was headed toward the Addams home.

The white door opened to admit Dan into the well remembered parlor. Mrs. Addams, silvery haired and beaming, led the way to the old sofa. Then

Marcia, brilliant, sorrow worn, yet more beautiful than he remembered her last, came into the room. Swift explanations followed, and kindly Mrs. Addams left the room.

"I didn't want Kay," Marcia was saying. "I just came out and he grabbed me, when you appeared. I was so shocked when you started to hit him, not knowing what it was all about, that I got angry at you. And when he got the worst of it, I felt that it was all your fault and that I should help him. I didn't choose him. I—." She faltered to a stop, eyes brimming over.

Dan reached her side in an instant. "Marcia dear," he caught at her shoulders impulsively. "I've lived through it all—. Will you have me?" And late that night the neighbors listening could hear the soft tinkle of a guitar and the crooning Spanish love song that Dan had sung those years before. From the grape-vine arbor came little snatches of low talk interspersed with silence. Golden silence. Peace flooded the hearts of two re-united lovers as the moon, now the full moon of harvest, cast its silver glory over the valley, sweeping away the clinging darkness. In the soft shadows, looking up at the smiling moon above through the lacy swishing leaf patterns of the trees, sat Dan and Marcia.

"High stakes" whispered Dan. "And I won."

Marcia nodded her shapely head. "Me too," she said.

### Just a Boy

*By Wilford D. Porter*

Just a baby's hand on my aching brow  
When day is done;

Just a towslid head 'gainst my bosom  
pressed;  
Just a little son;

Just a tender kiss from those tender  
lips

As the twilight dies;  
Just a fond embrace of a little child;  
Just two brown eyes;

Just a beaming face with a heavenly  
look

Of innocence and truth;  
Just the Master's gift to cheer my  
life;  
Just the charm of youth;

Just a hearty laugh filled with boyish  
glee,

Or a bashful smile;  
Just a divine, Godly soul  
Makes life worth while.



*By Harold H. Jenson*

**LOUIE B. FELT**

"Smile and the world smiles with you,  
Weep and you weep alone."

This could well be termed the motto of Mrs. Louie B. Felt, beloved president of the Primary Associations who for forty-five years devotedly served the Church. Mrs. Felt died Sunday, Feb. 12, and her funeral held in the University Ward was attended by hundreds, including President Heber J. Grant, who paid high tribute to the deceased.

The writer has known Mrs. Felt for years. Whenever he would meet her, he would ask permission to write her life's story for the *Juvenile Instructor*, but she would always answer, "Not now, wait until I am dead. Then you can say the good things, but I don't deserve any praise yet." Recently an interview took place on Main Street and the question was again repeated. Asked how she felt, for the interviewer knew she had been quite ill, Mrs. Felt replied, "Oh, I'm about as well as usual. What good does it do to complain. Why not smile, for after all you have enough troubles to worry about, without hearing mine." Question after question was asked but it was hard to get an answer. Sister Felt was evasive as to what she had done, saying "actions speak louder than words." Hence this story has been long delayed, but can now be told.

This scribe has met many women, but can truthfully say he never met a sweeter or more pleasant personality than Louie B. Felt. She was a mother to all, yet mother of none, and her greatest love was children. Her whole life was devoted to that of service and thousands will ever remember her. There was something aristocratic about

Sister Felt, although she made everyone feel at ease in her presence, and when you asked her about the Primary work she would talk for hours, but to get personal, was out of the question. Few knew that for years she had cared for her husband's four grandchildren. The manner in which she reared these kiddies, and the many times the writer saw them together, especially the girls with their aged guardian, attested a love unspoken, that will ever endure.

As to the story of her life, the writer will have to cull from works of others. Sister Felt was born May 5, 1850 in South Norwalk, Conn., a daughter of Joseph and Mary Bouton, early settlers in New England and descendants of a sturdy French family. She was proud of her parentage. In conversation with the writer, when he was a reporter on a local paper, she told of her love for her mother, which may have had something to do with molding her character of love for others. Her parents had joined the Church before her birth and in 1866 they crossed the plains with a company of pioneers. It was while traveling on this journey that Sister Felt met the man who later became her husband, the late Joseph H. Felt.

"Mother had always been my ideal," said Mrs. Felt. The writer had been talking of his mother, of whom he could say like Lincoln, "he owed his all to." "I certainly did to mine," said Mrs. Felt, "for in those pioneer days the association of mother and child was much closer than it is today. My romance on the plains, could well be called love at first sight, yet I recall asking my mother's advice, before I decided. My fiance also had to ask father and mother, and we were mar-

ried Dec. 29th, the same year we came into the Valley.

"We did not have all the luxuries to start married life with, that young couples have today," said Sister Felt, "and when we were called to colonize 'The Muddy,' now Moapa, the way was not one of roses. But why bring that up now? It's past, though it was a real experience, and one never to be forgotten."

Sister Felt's career as a Church worker started as secretary of the Eleventh Ward Sunday School. Next she served as counselor in the presidency of the Salt Lake Stake Y. L. M. I. A., with Mary A. Freeze, when the first stake board was organized under the name of the Retrenchment Association in 1878.

Mrs. Felt was chosen Sept. 14, 1878, by Eliza R. Snow, to be President of the Eleventh Ward Primary Association, the second such association to be organized in the Church.

At a conference of the Sisters' Association of Salt Lake Stake, which included at that time all of Salt Lake county, President John Taylor sustained Louie B. Felt President of the Primary Associations of the Church with Matilda M. Barratt and Clara C. Cannon as counselors, Lillie T. Freeze as secretary, and Minnie Felt as treasurer.

Then came an association of sisters which could be compared to the love of "David and Jonathan," for in the early nineties, Mrs. Felt became associated with Miss May Anderson, who recently succeeded Sister Felt as President of the Primaries of the Church. They had operated a kindergarten in the basement of the Eleventh Ward and also had charge of a summer kindergarten in the old University building. These two formed a partnership and the writer often used to think what one lacked the other made up. Sister Anderson was great on detail, Sister Felt also had what Elinor Glyn calls "it" only in another form

of personality. Many a story for the papers did the reporter prepare with both ladies giving suggestions. A spirit of co-operation seemed to exist between both for they teamed for years, and the Primary grew by leaps and bounds.

"The Children's Friend" was started as the official Primary Association organ in 1901, and the two worked indefatigably to put it over. It stands a monument today to the work of both sisters.

Another project, which began during President Felt's presidency, was the L. D. S. Primary Children's Hospital on North Temple, which grew out of the "Hospital Fund" plan established to give free medical and surgical assistance to children, unable to otherwise secure it. The writer would advise a visit to this rendezvous of kindness, for it brings back joy to the hearts of little crippled folks, who never otherwise would have had a chance. Sister Felt's loving personality seemed to dominate the undertaking, and details, as usual, were carried out by Sister Anderson.

It is singular that all lessons in the Primary Association for March were on the life of Sister Felt. This is Jubilee year for the Primary, a year which she had hoped to live to see. A big celebration has been planned and pictures of Sister Felt will be put in scrap books of thousands of children.

Words die, but monuments, like writings, last forever, and Sister Felt's record will live after her. Of late years she has not been well, and the writer has thought at times she was not entirely happy, yet she never let him know it. Her disappointments she kept to herself. Her winning smile hid beneath it a great sorrow and only a few who really knew her, will ever know what it was. Like Emmeline B. Wells, Sister Felt's memory will live as a testimony of faithful service.

Surely a reward awaits her, for in

the words of scripture it can well be said of Sister Felt, "thou hast been the ruler over many things."

*Sister Felt died Feb. 12, 1928  
SUCCESS Salt Lake City*

By Bertha A. Kleinman

They edit whole books on the way to success,  
They publish whole treatise from pulpit and press,  
But simmer the secret and make it confess—  
It's work, honest work, boy, that makes for success.

There's men who are quick with a wild willingness,  
There's men who are firm in their own littleness,  
There's men who possess, who accrue and oppress,  
But they've got to add work, boy, to make it success.

There's genius and talent and gift in excess,  
There's strange inspiration that many profess,  
There's promise and pledge but they work like the rest,  
And they dig and they sweat, boy, to make it success.

### WHERE HEAVEN IS

Where faith sublime anchors mind secure  
To things high that will always endure;  
Where hope divine in the heart enfolds  
The glory fine of the purest souls;  
Where gentle pity doth drop a tear  
For the sad and dear, distraught with fear;  
Where love of God holds the heart's domain;  
There the King Benign will ever reign.

—Nephi Jensen.

### EASTER

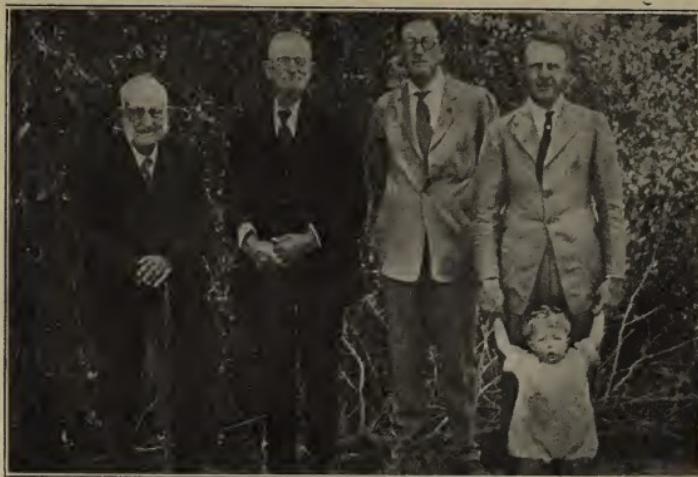
By Grace Ingles Frost

A pale moon shone above the hills,  
Through a veil of misty gray,  
And Dawn, in a gown of spotless white,  
Arose to greet the Day.

Within her heart the earth held close  
Each fragrant bloom of spring,  
But every lilting feathered throat  
Sang praise unto the King.

The King who wore no mundane crown  
Upon His Lordly Head—  
The King whose love such ransom gave,  
To wake the sleeping dead.

And tho' sad days with glad days come,  
To man, from year to year,  
Each Easter Morn the soul renews  
With faith and hope and cheer.



FIVE GENERATIONS OF BATEMANS

The ages, reading from left to right, are: Alfred Bateman, 103; George Bateman, 78; Alfred John Bateman, 55; Alfred Hess Bateman, 31; and Alfred Van Orden Bateman, 3.

As a result of the Word of Wisdom the Batemans have been contributors of service, particularly to rural communities. A brief history of each may be interesting.

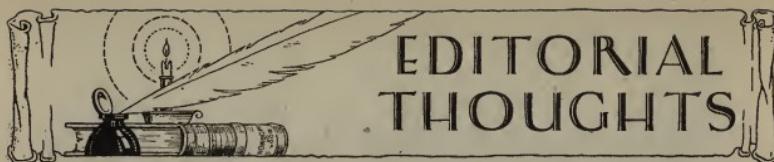
(1) Alfred Bateman, age 103, worked efficiently as a farmer till he was 91 years of age. He is known as a lover of good horses and took considerable pride in keeping his horses appearing well by proper feeding, well grooming and well cared-for harnesses. He was also active as a worker in the Church. He resides at present at Bloomington, Idaho.

(2) George Bateman, age 78, was also a successful farmer and for a number of years was in the ward Bishopric. In the early settlement of Bloomington he was a freighter between Evanston, Wyoming and Montpelier, Idaho. Like his father he was an admirer of good horses and has been a strong advocate of just treatment of horses and other farm animals.

(3) Alfred John Bateman, age 55, like his father and grandfather, is interested in well-bred livestock, especially horses. He has been a breeder

and promotor of market-type horses in the Bear Lake country for a good many years and should be given credit for building up that community. He has shipped a great number of car loads of horses to the California and Denver markets. He has also sold a number of good Stallions in Idaho and Wyoming.

(4) Alfred Hess Bateman, age 30, is also a leader in rural community life. He is Teacher of Vocational Education at Ashton, Idaho; he has worked in every auxiliary and organization of the Church; at present is Superintendent of Religion Classes of the Yellowstone Stake of Zion. He has contributed a number of papers of economic importance to rural welfare; has received his M. A. Degree from the Utah Agricultural College and was employed in Research Work for four years; is now completing a thesis on the "Standards of Living in country communities of the Snake River Valley" to be presented in partial fulfilment of the doctorate degree at the University of North Carolina.



## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
ALBERT HAMER REISER, BUSINESS MANAGER

Published Monthly  
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as  
Second Class Matter.

Acceptance for mailing at special rate of postage  
provided for in Section 1103, Act of October 3,  
1917, authorized on July 8, 1918.

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SALT LAKE CITY - - APRIL, 1928

## Responsibility of Parents

Judge Garland M. Watson, of the Juvenile Court of Atlanta, Georgia, severely arraigns the parents of the present day for neglect in directing the morals of the rising generation. He says:

"The child of today is the greatest product of this century. He is a vivid and

startling example of the world's best and keenest intellect. Unless safely guarded and allowed to gradually unfold and expand in the right direction, his superior mentality and overly-developed instincts often prove a detriment instead of an asset. His very youth and immaturity, while beautiful when viewed from the normal aspect, can, through ignorance and misapplied exuberance of mental and physical vigor, prove his miserable undoing.

"It is just at this crucial stage of adolescence when, more than ever, he needs the guiding hand and loving, understanding sympathy of those nearest and dearest to him that he is often set adrift. Left to his own devices, he rushes headlong into abyssmal depths of self-destruction.

"Thousands of splendid fathers and mothers are nevertheless to a great extent responsible for this condition. Fathers the world over are permitting business to engross their attention, almost to the exclusion of every other consideration. Many a devoted father is nothing more than a banknote to his sons and daughters.

"Hundreds of noble women are working whole-heartedly for others and carrying light into darkened places. But oftentimes the boys and girls who call them mother and who should have the first claim upon their time and attention are away on a quest of adventure. And not infrequently these adventures lead them into the juvenile courts. Here the court's duty is to take up the burden where the parents have laid it down.

"Everything possible is done to restore lost confidence and to create an incentive toward right living and noble thinking. But the court cannot take the place of the home, nor can it provide adequate substitutes for fathers and mothers. It cannot give to boys and girls the long years of training and loving companionship that is their birthright, nor can it successfully teach the lessons that should have been learned in infancy.

"Would it not be better if every father and mother took thought first for the members of their own households, nourishing them, not only with food for the body, but for the mind and soul as well? Would it not be better to let all other

works, however good, occupy a secondary consideration? Would any sacrifice be too great to keep untarnished America's manhood and womanhood of tomorrow?"

### Reverence for Deity

Reverence for Deity springs from a heart of understanding and love. Jesus taught His disciples to pray, "Our Father which art in Heaven, hallowed by Thy name."

To take the name of God, the Father, or of His Son, Jesus Christ, in vain is a grievous sin. It is written, "Thou shalt not take the name of the Lord in vain, for the Lord will not hold him guiltless that taketh His name in vain."

Wilful irreverence is a dark and ugly cloud on the soul. It undermines character and weakens faith in a supreme and Holy Being. It is the cause of much misery and sorrow.

The safe way not to use God's name in vain is to use it in holy earnest. When angry, disappointed, or sorely tried, let us by prayer seek our Heavenly Father's aid. Let no one senselessly revile His name in order to give vent to some discomfort that mere human folly has produced. This may at times be hard to do, but "prudent self-control is wisdom's root." And oh, the joy of governing and conquering an evil mood!

### A Lamanite Convert

President Charles H. Hart of the Canadian Mission sends us the accom-

panying photograph with the following interesting item:

"I sent to you last week a photograph of Leonard La Salles, a recent convert whom I saw baptized on Dec. 18th, 1927, in Hamilton Bay, Lake Ontario. Elder Thomas H. Williams of Blackfoot Stake performed the ordinance. It was a cold day with a piercing breeze from the north, but this fine young Lamanite walked into the ice-fringed bay without the tremor of a muscle or the batting of an eye. I think he would have enjoyed the experience the more if there had been an ice-covered surface to the rolling waters of the bay.

"Brother La Salles is a descendant in part of Swiss and French ancestors, and also from the Delawares of Wisconsin. He was born in Ontario, Canada, on Jan. 15th, 1903, and resides at 130 Hunter St. E. Hamilton, Ontario, Canada. A friend of his will soon follow his example in being baptized into our Church.

"In writing of his ancestry our new member added: 'Anyway I am a Mormon now and I am proud to be one.'"



LEONARD LA SALLE



# SIGNS OF THE TIMES

BY J. M. SJODAHL

## A NOTABLE VISIT

May I, to begin with, mention the visit to this city of Senator James A. Reed from Missouri, and his address in the historic Salt Lake Theatre, March 5, where he spoke for two hours and a half to an interested and amused audience?

Those who heard him, will, I think, agree with me that, as an orator, Senator Reed is a marvel. He played on the heart-strings of that vast assembly as a master on a musical instrument. His words and periods came now soft and pleasing like the notes from a shepherd's flute; then like the stirring roll of drums, or as thunder claps; or they fell like sledge hammers, breaking, crushing, scattering everything they struck; and then again one seemed to hear the joyful chirp of birds after the storm, or their song, greeting the early dawn at the beginning of a new day. All laughed with him; some almost cried at times, and, being almost immaculate ourselves, we felt sorry for the sins and shortcomings of the other fellow.

But while I was listening to the Missouri senator, my thoughts went back ninety years, or so, when the Latter-day Saints were driven from Missouri and compelled to flee for their lives into a neighboring state, and when the authorities in Missouri not only refused to protect the Saints in their rights as American citizens, but extended their acts of persecution at times over the boundary line of their own domain. Now comes Senator Reed, one of the representatives of that state in the U. S. Senate, and, with rare eloquence, praises the Pioneers of Utah for the marvelous work they performed here, after they had been cast out from Missouri and Il-

linois. He lauds warmly the ability and moral character of his party colleague in the Senate from Utah, and he declares emphatically that he believes in the right of men and women to worship God according to their own convictions, and the duty of the government to protect its citizens in the exercise of this right. I could not help thinking of the change that has taken place in the less than a hundreds years that intervenes between the Missouri persecutions and the present time. Senator Reed did not, of course, refer to the turbulent days of 1833 and the following years, but his plea for complete religious liberty and government protection sounded almost as a confession of sin and an apology. And then I came to think of the place in the Doctrine and Covenants where we read that it is the privilege of children and children's children to repent and receive forgiveness in behalf of their fathers. The Lord says: "But if the children shall repent, or the children's children, and turn to the Lord their God with all their hearts and with all their might, mind, and strength, and restore four fold for all their trespasses, wherewith they have trespassed, or wherewith their fathers have trespassed, or their father's fathers, then \* \* \* their trespasses shall never be brought any more as a testimony before the Lord against them." (Doc. and Cov. 98:47, 48.) This revelation was given in 1833. It teaches us that the children of persecutors have the privilege of repenting and obtaining forgiveness for their ancestors.

## CONCERNING IMMIGRATION

One of the important questions before Congress at this time is that relating to immigration.

Under the law, as it now stands, the number of immigrants admitted from each country is 2 per cent of the number of persons born in that country and living in the United States in the year 1890. On the basis of the census figures for that year, a total of 164,000 immigrants are admitted from all countries.

But the immigration law also provides that from July 1, 1927, the number of immigrants from each country shall be calculated on the basis of "national origin" instead of nativity. That is to say, somebody is going to ascertain how many of the 120,000,000 Americans, are of British origin, how many of Teutonic, French, Greek, Italian, Semitic, etc., origin, and then the law will admit a very small percentage of these origins. Curiously enough, according to this method of computation, the entire total of immigrants is only reduced from 164,000 to 150,000, which is a very small difference, but the class of the immigration presents astonishing changes, which even the framers of the law did not probably anticipate. It increases the quota from Great Britain and Ulster from 34,000 to 85,135, an increase of 150 per cent. It decreases the German quota from 51,227 to 20,000, a decrease of 65 per cent. It decreases the immigration from the Scandinavian countries particularly: Sweden, from 9,561 to 3,072; Norway, from 6,453 to 2,053; and Denmark, from 2,789 to 945.

This law, with all its consequences would have been in force now but for the fact that Congress suspended it for a year. It will be in force from July 1, next, unless Congress again takes some action on it.

To determine "origins" of nations as mixed as ours is, however, utterly impossible. Here is a gentleman, let us say a native of Sweden. His wife is born here, a daughter of Danish parents. A daughter of our Swedish friend and his American-Danish wife is married to a gentleman of partly English and partly Irish descent. This

couple also have children. What is the "origin," for the purposes of the immigration law, of these children, the grandchildren of the Swedish gentleman referred to? What proportion of them is English? What Irish? What Danish? And what Swedish? And this is a typical case. There is hardly a family in this country that is not of mixed origin.

But perhaps the most objectionable feature of the law is this that while it decreases the number of immigrants from the northern countries of Europe it increases those of the southern parts of that continent, and that is neither fair nor just.

#### THE QUESTION OF OUTLAWING WAR

At Geneva, where the 49th session of the Council of the League of Nations opened March 5, the important question is furnished by the correspondence between M. Briand, foreign minister of France, and our Secretary of State, Mr. Kellogg. M. Briand has, as will be remembered, suggested that France and the United States by treaty outlaw war between the two countries. Secretary Kellogg has suggested that the two countries join in an invitation to all the great powers to make such a treaty general. M. Briand has accepted that suggestion, provided the treaty is confined to aggressive wars. Secretary Kellogg, in his latest note, insists that all warfare must be branded as outlawed.

It is, of course, possible that the negotiations may be shipwrecked on this one word, "aggressive," although that term itself makes no material difference in the treaty. The French proposition in its anti-war clause is just as broad as the American, although it has the appearance of being more limited in scope. For all war is aggressive. It is always aggressive on one side and defensive on the other. If you succeed in preventing all aggressive wars, as M. Briand proposes, you eliminate all war, as Mr. Kellogg insists on. It is like tearing an objectionable page out of a book. You

necessarily tear out two pages, to get rid of the one that offends you.

#### OUR PEACE POLICY

Secretary Kellogg's anti-war proposition is in line with a very strong public opinion in the United States. This has become evident during the discussion in Congress of the big navy plans of our government and the panicky war predictions that created a sensation not long ago. The people have been heard from in no uncertain terms on that question. Representative Butler, chairman of the House naval committee, said recently:

"In all my experience in Congress, covering a period of thirty-two years, during which time I have been a member of the naval committee, I have never known such wide-spread protest to be registered against any measure under consideration or about to be considered. These letters and telegrams, all voicing opposition to the bill we now have before us, come from all over the United States. They represent all classes. They are not confined to professional pacifists. Many come from church people. Many come from business men. Women are prominent among the opponents of the bill."

As the result, the administration is willing to accept a material reduction in the original demand for \$740,000,000. And this can be done safely. Great Britain, with the largest navy in the world, spends less than half of that amount on ship construction.

#### THE HILL CUMORAH

As we all know, the Church has recently acquired title to the farm land on which the famous hill Cumorah is situated.

This hill and the surrounding country is one of the historical places of the earth. It was there that the immense Jaredite armies under Shiz and Coriantumr were overtaken by destruction, after the people had closed their ears against the warning voice of inspiration and rejected and cast out from them the divinely commissioned messenger, the Prophet Ether.

It was there that the last great battle between Nephites and Lamanites was fought, which ended the national ex-

istence of the Nephites. It was there that the Prophet Mormon, knowing that the end had come, hid the many records entrusted to his care, having first handed an abridgement of it to his son Moroni. And there Moroni deposited the abridgement, with his own finishing touches, and left it where the latter-day Prophet Joseph Smith, under his direction, obtained it in 1827.

That this hill is the Ramah and Cumorah of Book of Mormon is set forth in an article by President B. H. Roberts in the *Deseret News* of March 3, this year.

I regard the purchase of this hill by the Church as one of the signs of the time, for I believe, that the history of the kingdom of God will still have something to say about the records there deposited, perhaps in a not far distant future. May I, in this connection, quote the following from a sermon by President Brigham Young at Farmington, June 17, 1877:

"When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun, or artificial light; but it was just as light as day. They laid the plates on a table. \* \* \* Under the table there was a pile of plates as much as two feet high, and there were altogether in this room more plates, than, probably many wagon loads. They were piled up in the corners and along the walls."

President Young adds: "Now, you may think I am unwise in publicly telling these things, thinking, perhaps, I should preserve them in my own breast; but such is not in my mind. I would like the people called Latter-day Saints to understand some little things with regard to the workings and dealings of the Lord with His people here upon the earth." (*Journal of Discourses*, Vol. 19, p. 38.)

# SUNDAY SCHOOL WORK

*General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper*

## Superintendents' Department

### Prelude

*Reverently.*

WILLY RESKE.

### SACRAMENT GEM FOR JUNE, 1928

(D. S. S. Songs, No. 187)

May we forever think of Thee,  
And of thy sufferings sore,  
Endured for us on Calvary,  
And praise Thee evermore.

### Postlude

### CONCERT RECITATION FOR JUNE, 1928

(Eighth Article of Faith)

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

## TWO AND ONE-HALF MINUTE SUNDAY SCHOOL ADDRESSES

Hereafter in the "Juvenile Instructor"—Superintendents' Department—materials helpful in the development of the two and one-half minute addresses will be published. The aim will be to set down these materials in simple concrete terms. So far as possible during the present year, they will consist of inspirational and faith-promoting incidents in the lives of worthy men and women.

It is recommended that Superintendents assign the addresses through the leaders of the various departments to boys of Lesser Priesthood age and to girls of the same ages, at least two weeks in advance of the date of the giving of the addresses.

Pupils appointed should be asked to practice giving their addresses and opportunity to do so should be given in their classes on the Sunday preceding the delivery before the whole school.

In the Sunday School and at home the speakers can be helped especially in finding concrete illustrations to enrich their addresses.

Occasionally boys and girls may be brought before Sunday School Workers in Union Meeting to illustrate how these addresses may be given.

The General Board recommends the following subjects for April and May addresses:

### SUBJECTS FOR TWO AND ONE HALF MINUTE ADDRESSES FOR APRIL AND MAY

#### April

- 1 Why I believe that religion is essential to complete living.
- 8 Why I believe that my religion is the best religion for me.
- 15 Why I believe that in inspiration I have a wonderful guide to life.
- 22 Why I believe that prayer is the best key to the use of that guide.
- 29 (Subject to be chosen by the local superintendency.)

#### May

- 6 Why I believe that I should keep the Sabbath as a day sacred and distinct from other days.
- 13 (Subject to be chosen by the local superintendency.) (Make provision for Mother's Day.)
- 20 Why I believe that I should prepare myself especially for the proper observance of the Sabbath Day.
- 27 Why I believe that on the Sabbath I should join with friends in fellowship, worship and study.

It will be noted that each Sunday the two addresses are to be given on the same subject. To help the speakers to avoid repetitions, the teacher to whose class the assignment is given, should bring the two speakers together as early as possible and help them lay out their speeches in such a way as to avoid duplication or repetition of ideas and illustrations.

The "Juvenile Instructor" in the Superintendents' Department will offer suggestions for these addresses two months in advance.

These addresses are being received everywhere with enthusiasm. The benefits to pupils and to the Sunday School will prove to be very far-reaching. This new feature of Sunday School has contributed excellency and inspiration to the Sunday School opening exercises.

### 1928 "Sunday School Lessons" Subscriptions

The question has been asked, "Does the twenty cents paid for subscriptions to Sunday School Lessons pay for the lessons for 1928 or for twelve months' lessons from the time of subscribing?"

It pays for subscriptions for 1928 lessons, and not for twelve months' lessons from the time of subscribing. The General Board undertakes to provide back numbers from the beginning of the year from its reserve stock of lessons. This reserve stock is limited, however. In the interest of economy we have been careful to avoid printing too many lessons. It is impossible to know in January how many subscribers there will be in April, and therefore, how many back numbers to provide. When late subscribers ask for back numbers it is hoped they will understand that the General Board will do the best it can to provide these, but if the reserve supply has been exhausted, others cannot be printed without extra cost.

The twenty cents subscription rate as heretofore announced for 1928 lessons, is for one pupil for one year or fraction of a year. In the interest of economy and hence low cost, we hope to minimize the work upon our subscription records for 1928, making it up once for the year. While some changes must be made throughout the year if these can be minimized and extra expense saved, the benefit can be passed to subscribers, making it possible to keep the price of the lessons at twenty cents.

This rate is, therefore, the maximum and the minimum which should be accepted for the 1928 lessons. The 1929 lessons will need to be subscribed for

separately by everyone who desires them. We hope this year's operation will show that the subscription rate for 1929 can remain as low as twenty cents per pupil.

### When Subscribers Move Away

The question has frequently been asked, "What shall be done when a subscriber to 'Sunday School Lessons' moves away to another Sunday School and wants his subscription transferred to the new school?"

It is suggested that the superintendent of the Sunday School from which the subscriber moves, give the subscriber a letter of introduction and transfer addressed: "To Whom It May Concern," or to "The Superintendent of the Sunday School at ....."

In substance the letter may say:

"This will introduce.....  
who leaves.....Department of  
the.....Sunday School in the  
Stake (or Mission), a  
member in good standing.  
"This student is a subscriber to "Sun-  
is not  
day School Lessons" for the year....."\*

Superintendent.  
Sunday School  
Stake or Mission

\*Note to pupil: Present this letter to the superintendent of the Sunday School of which you become a member in your new place of residence.

Note to superintendent receiving the new pupil: Send this letter to the office of "Sunday School Lessons" at 47 East South Temple Street, Salt Lake City, Utah, if this student is a subscriber to "Sunday School Lessons." On the back write your name, address, the name of your Sunday School and Stake. Upon receipt of this, your Sunday School's subscription will be increased in the department in which the letter indicates this pupil is a member.

### Pay Subscriptions to Keep "Lessons" Coming

Subscriptions to Sunday School Lessons should have been paid to the office at 47 E. So. Temple, Salt Lake City, Utah, by the fifteenth of February, 1928. All subscriptions remaining unpaid, together with those which were paid have been filled for March, but only the paid subscriptions can be filled for April and issues to follow.

The April lessons are now being mailed, and the May lessons will follow within two weeks. Please remit subscriptions in full at the earliest possible moment so as to assure the receipt of April and May Lessons in good time for use of teachers and pupils.

### Provide for Visitors

It is recommended that Sunday School Superintendents subscribe for a few extra "Lessons" for each department and keep them on hand as a reserve stock to distribute to visitors in the Sunday School and to those pupils who cannot afford to subscribe.

Strangers in your School, whether members of the Church or not, may not understand why you overlook them, if you distribute the "Lessons" to subscribers only, and make no explanation.

However, the better thing to do is to make your guests feel at home, by giving them a "Lesson" and by inviting them to return next Sunday and join the class in discussing it.

They will appreciate your thoughtfulness and courtesy and will respond warmly to your welcome.

Doing this will prove to be a sound investment for the good-will of your school.



L. D. S. SUNDAY SCHOOL, NATIONAL CITY, CALIFORNIA MISSION

National City leads the Mission in Efficiency. For three months out of a possible 100 points this Sunday School has had the following percentages: 97.8; 97.2; 98.3. This means that there had been better than 90% of the officers, teachers, and pupils present on each Sunday of the month for three months of time. It means also that each officer and teacher has a Juvenile and that everyone comes to Sunday School early 100% of the time. The number of officers and teachers is 17; pupils 48.

The pictures of the five men in the front row, left to right are: President Tenney, San Diego Branch; Pres. Willy, San Diego District (released); Asst. Supt. Smith; Supt. Leroy Swain; Asst. Supt. Judd.

# SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

## MINUTE BOOK FOR ONE YEAR

Pending the preparation of a minute book which conforms to the changed order of business, in the Sunday School, the Deseret Book Company has prepared a book following the form of the old one, containing pages sufficient for one year's minutes. It will likely be a year before a new book conforming to permanent features of the new order of Sunday School procedure will be ready.

The purchase of one of these smaller books is recommended to Secretaries whose old books are now filled up and who want to start with a new set of records when they may be available.

The price of the smaller book is \$1.25.

## A Complete System of Sunday School Rolls

The Sunday School's responsibility extends to every person in the ward regardless of age. It is important that the Sunday School's rolls show this responsibility to the last man, woman and child. To keep account of this responsibility the entire ward population should be classified on the Sunday School's rolls.

The Ward Clerk's records are the source from which the secretary should obtain the names of all the people in the ward. These names the secretary will classify on four rolls.

The Cradle Roll shall consist of the names of children from birth to four years of age. The secretary may secure the assistance of the Kindergarten Department in making up this roll. After it is compiled it should be turned over to the Kindergarten Department, one of the teachers of which should be assigned to put it to use and to keep it up to date.

This roll is kept as an individual card roll, indexed so as to keep together the names of children of the same age whose birthdays occur in the same month. At an appropriate time near each birthday the keeper of the Cradle Roll will send an appropriate birthday greeting to the child. A birthday card is suggested. When the child's fourth birthday arrives, an invitation to come to Sunday School should accompany the greeting.

The Deseret Book Company has suitable equipment for the keeping of this roll. It consists of a hardwood box, index cards representing the four years, and four sets of index cards bearing the names of the months, and cards for each child's individual record.

The name of a child born this year in February is entered on an individual card and filed in the "First year" section behind the "February" card. When this child is a year old his card is moved to the "February—Second Year" section. He is just entering upon the second year of his life. As his February birthday approaches, the teacher prepares to send him a greeting.

The names of all people eligible for enrollment in Sunday School Classes should be found on one of the following rolls: The Sunday School Class rolls, the "Excused Roll," or the "Enlistment Roll."

As soon as a member of the ward presents himself at his Sunday School class he is entitled to enrollment.

A resident of the ward, who is not a member of the ward, (his recommend not being in the ward) should be enrolled only with the approval of the Superintendence of the School.

The Superintendence should approve the enrollment when the person requests it and gives assurance of his intention to assume the responsibilities of membership and to be regular in attendance. If the person does not request enrollment, but gives assurance of being regular in attendance by attending three or four times with reasonable regularity, he should be enrolled.

Before he is enrolled on the class roll, his name should be on the "Enlistment" Roll, from which it should be taken when he is enrolled on the class rolls. In other words the "Enlistment" Roll should contain the names of all persons in the ward who are eligible for enrollment but who have not been enrolled or who have not manifested sufficient interest to have their names placed upon the "Excused" Roll.

This roll—the "Excused" Roll—should carry the names of those persons, who, because of age, illness, other Church appointments or conditions at home which make it impossible for them to attend Sunday School, desire to be excused from being enrolled in the "Sunday School."

A name once entered on a class roll should stay on that roll until the end of the year—when the rolls are revised—unless the person has died, moved from the ward, refused to attend Sunday School (and in this refusal is sustained by his parents) or requests, for one of the reasons given above, to be excused from being enrolled.

### Figuring Percentages

Three percentages should be figured. First, the percentages of the eligible Ward Population enrolled, Second, the percentage of the enrollment present, and Third, the percentage of the Ward Population present.

The value of this procedure will appear in various ways. Suppose, the Ward Population were 550. If the number of children under four years of age (Cradle Roll) were 30 and the number of persons who had requested excuse from enrollment (Excused Roll) were 20, the sum of these numbers, namely 50, should be deducted from the total Ward Population to give the Ward Population eligible for enrollment, in this case, 500.

Of this number 300 are enrolled on class rolls. This is 60% of 500, the ward population. If the rolls show that 50% of those enrolled on a given Sunday were present, the percentage present of the Ward Population can be figured by calculating 50% of 60% which is 30% which is the percentage of the eligible Ward population present.

This percentage converted into other terms simply means that only 30 of every possible 100 people for whose instruction in the principles of the Gospel, the Sunday School is responsible, were present at Sunday School. Only 3 of every possible 10! Where are the lost 7? In other words, the Sunday School on the day in question discharged only 30% of its responsibility.

Such a showing should stimulate the workers placed in charge of the Sunday

School to more intensive effort to increase the enrollment and attendance.

### Apply These Rules At Once

Ward and Stake Secretaries are requested to apply these rules at once.

The graphical chart on the monthly reports upon which you are asked to draw lines showing the relation of attendance of pupils to enrollment, can be used to show the relation of enrollment to ward population and the relation of attendance to both enrollment and ward population.

Let the 100% on the lower chart represent the total ward population eligible for enrollment. The first line drawn should represent the percentage of the ward population enrolled. The second line drawn should represent the percentage of the ward population present.

In our example, the chart would be prepared thus: At 60% on the chart a line (preferable of a different color) would be drawn, representing the percentage of the Ward Population enrolled. At 30% on the chart a line (of a color to distinguish it from the first line) would be drawn to represent the percentage of the Ward Population present.

In the boxed column to the left of the lower chart on the monthly reports, the enrollment by classes is entered. Immediately under the "Total" of this column write "Ward Population" and enter the number representing that population.

It is recommended that you write on the reports you now have, but have not used this amendment, or addition as a memorandum to enter at this place on the report each month, the figures representing the Ward Population eligible for enrollment in the Sunday School.



*General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.*

The following department courses of study are recommended for classes of children, young people and adults. For June lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 210.

For young people: Book of Mormon Course. See page 207.

For Adults: New Testament Course. See page 204.

# CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

## LESSONS FOR JUNE

### Choristers

#### Time-beating Continued

#### Based Upon Lesson VI of the "Choristers' Manual"

Certainly two lessons on this very important subject are not too many. It would be gratifying if the department should find it necessary to devote even more time than that, because the subject of time-beating is one of our great shortcomings—the mastery of it would make our choristers much more efficient in leading.

### Organists

#### The Sustained Tone—Lesson IV, Page 14, "Organist's Manual."

Before studying the material contained in this lesson, thoroughly master the playing of thirds and sixths.

The music committee of the General Board will be pleased to answer questions relating to any of the lesson matter in the Organists' Course that cannot be answered in the Union Meeting class.

## MARCHING IN THE SUNDAY SCHOOL

By P. Melvin Petersen

First of all why do we have marching? There are many reasons that could be set forth showing the advantages of a well organized march. Right now, more than at any period in the history of our Sunday School, we need systematic and carefully planned procedure to handle the great crowds attending. Conservation of time is also very important. It has been proven many times that a building can be emptied in much less time when an orderly march is conducted. A well organized march will greatly improve the general discipline of the school. From the standpoint of the individual it is good

for us to march. Our bodies are highly developed rhythmic machines. We all know what happens when we have irregular heart beats or spasmodic breathing. The body becomes sick. The more regular our habits, the more perfect this wonderful rhythmic human machine becomes. Is your Sunday School sick or well? If it is sick, rhythm (or marching) will help to make it well; if it is well, marching will help to keep it in that condition.

Many of our fathers, mothers and grandparents, coming back into the modern Sunday School, might feel out of place when they are asked to march the same as the young people. It is hoped that they will soon catch the spirit of the invigorating march. They will need encouragement along this line until they have fallen into the swing of a dignified march. Draw to their attention the Grand March of the past at the social dance where all were on parade as it were. It can be safely said that they enjoyed that feature of the social very much. The Sunday School march should not in any way be considered as a parade; furthermore it should be planned so as to eliminate as many steps as possible. Unnecessary counter marching should be discouraged.

The style of music and the manner in which it is played will have a great influence on the marching. Proper accenting of the music will prove to be very helpful. The right tempo means much for a march. One hundred and twenty steps per minute is considered a very good speed; however, conditions might make it necessary to change this speed to one a little slower. If this tempo is increased there is great danger of falling into a military quickstep, which would be inappropriate for the occasion.

Many people have never learned to march, their rhythmic sense being undeveloped. What are you going to do with this class of people? Would it not be a good plan to use all or part of the song practice period occasionally to improve the marching of the school?

## Some Things The Bible Says About Happiness

"Happy is the man whom the Lord correcteth." (Job 5:17.)

"Happy is that people whose God is the Lord." (Ps. 144:5.)

"He that hath mercy on the poor, happy is he!" (Prov. 15:21.)

## GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

First Sunday, June 3, 1928

### Divine Authority

Lesson 19. Aaron, (The Aaronic and Levitical Priesthood.)

Objective: To show the origin of the Aaronic and Levitical order of Priesthood: The purpose of the Urim and Thummim, and the offering of sacrifices and burnt offerings in ancient times. To teach also the law of obedience and to show the fulfillment of prophecy pertaining to Levi, son of Jacob.

Supplementary References: Exodus, chapters 28, 29, 30:7-10, 17-21, 30-31; 40:12-15; Leviticus, chapters 10, 16, 22; Numbers, chapters 3, 4, 8, 18; D. and C. 13: 84:25-30.

Suggestions on Preparation and Presentation: Particular attention should be given to the call of Aaron and his sons and the special authority conferred upon them; also attention should be given to the Levites and their special duties as aids to the priests of Aaron; also particular attention should be given to the stress the Lord put upon the worship of the true God and the evil of idolatry. Keep in mind that the Egyptians were idolators and so were the nations of Canaan. The lessons which follow this will have to deal with idolatry as it found its way among the Israelites and played an important part in their dispersion.

### Questions

1. Why did the Lord require for sacrifice and burnt offerings animals without blemish and without spot?
2. In what manner was Aaron and his sons consecrated and set apart as Priests in the Aaronic order of Priesthood?
3. What was the scapegoat?

Second Sunday, June 10, 1928

Lesson 20. Joshua. Divine Authority

Objective: To show the descent of authority to govern in Israel from Moses to Joshua and how it was conferred. Also to give the historical account of the division of the land of Canaan among the Tribes of Israel.

Supplementary References: The Book of Joshua; Numbers, chapters 13, 14, 27: 14-23; Deut. 31:15-23, 34:9, 12.

Suggestions on Preparation and Presentation: The study of the map of Pales-

tine (Canaan) at the time of the settlement by the Israelites showing the part occupied by each is necessary. Special attention should be given to the study of the Priesthood held by Joshua showing that he held the Melchizedek Priesthood, notwithstanding it had been withdrawn with Moses from the people generally and the law of Moses added in its place.

### Questions

1. What was a city of refuge?
2. What law did the Lord give to Israel regarding the Sabbaths for the land? What was the year of jubilee? (See Lev. 25 and 26.)

Third Sunday, June 17, 1928

Lesson 21. Divine Authority: History of the Priesthood

Text: The Judges.

Objective: To show the spiritual and political conditions of the Israelites between the time of Joshua and the Prophet Samuel; their transgressions, and the subjugation by the surrounding nations because of their iniquities. Also the limited influence of prophets and judges because of the lack of unity among the tribes. Each tribe was subject to its own regulations because of lack of centralized government, and every man was doing that which was right in his own eyes.

Suggestions on Preparation and Presentation: Point out the effects that the religious customs of nations had upon the religious practices and customs of the Israelites, contrary to the positive and emphatic commandments of the Lord that they were to keep themselves from all alliances with other nations. Stress the commandment given through Moses just before the Israelites entered the land of Canaan as recorded in Deut., chapter 6, and in other scriptures, and show how these commandments were violated and the results which followed. Show the great lesson which we are taught by the experiences of the Israelites in their frequent departures from the commandments of the Lord during this time of the Judges. Are we as Latter-day Saints giving proper attention to this lesson? The history of Israel during this time reveals to us how easy it is for the covenant people of the Lord to fall into transgression by following the customs of those who do not know

the Lord. We, today, should watch and pray, and profit by the experiences of the nations which have gone before us.

**Fourth Sunday, June 24, 1928**

**Lesson 22. Divine Authority: History of the Priesthood**

**Text:** Samuel.

**Objective:** To show that the Spirit of the Lord withdraws from communities as well as from individuals because of transgression; also that men holding Divine Authority are punished when they make no effort to correct the evils in their own families but condone the wicked acts of their children, as this is taught in the experiences of Eli the Priest. Eli was severely rebuked and blessings were withdrawn from his house, although he was a rightful descendant of Aaron in the order of the Priesthood of Aaron, because of his failure to correct the wickedness of his two sons who assisted him in judging Israel. Also to show the faithfulness of the Prophet Samuel and his power and influence over Israel because of his integrity to the Priesthood all his days. During his time Israel prospered not-

withstanding their difficulties with surrounding tribes from time to time.

**Supplementary References:** I Samuel 1-7; D. and C. 93:40-50.

**Suggestions on Preparation and Presentation:** In presenting the lesson learned in the life of Eli and the actions of his sons, reference may be made to the word of the Lord to some of the Elders of the Church in this dispensation. The Lord, in a revelation (sec. 93), rebuked a number of the prominent Elders for their failure to teach correct principles to their families. In another revelation (sec. 68) the Lord commands parents in this day to teach their children and failing to do so they shall be held accountable before the bar of God. The wonderful humility and integrity of Samuel should be stressed and the influence of his life upon the people while he lived.

**Questions for Teachers**

1. What was the Tabernacle, and for what purpose was it used? (See "The House of the Lord"—Talmage, pp. 1-5.)
2. What was the Ark of the Covenant?
3. Who were the Philistines and where did they live?

**Tithing**

Formal action of excommunication for non-tithe paying may never come. The man may not be cut off, but he will die out. The steps of decay are usually these: First, decrease in payment of tithes; second, excuse hunting that does not satisfy the soul; third, cessation of tithe paying; fourth, fault-finding concerning the use of tithing one does not pay; fifth, laxity in other duties; sixth, general indifference concerning Church interests; seventh, positive attitude against the work of the Lord.

Everyone may not go in just this order of retrogression, but the decline is sure and the end is certain. The Lord has declared it and history has recorded it of individuals and of communities. Tithing dues become to the sincere member of the Church a debt of honor, an obligation unsecured by notes or mortgage or the fear of forced collection. It furnishes conditions that keep the spiritual man toned up and the ethical man alert. It constantly calls for the presence of the better self, the self that puts greed in the background and gives generosity a place of prominence.

Habits of thrift come by doing two things—being energetic in earning and careful in spending. It may not always be that ten tithed dollars will go as far as ten untithed ones, but the attempt to make them do so is, to say the least, an exercise in thrift, and an exercise of faith also—the fundamental of spiritual thrift. It is noticeable that as a rule those who pay their tithes pay their other debts.

—Geo. H. Brimhall.

**What is Sin?**

"Whatever weakens your reason,  
Impairs the tenderness of your conscience,  
Obscures your sense of God,  
Takes off the relish for spiritual things;  
Whatever increases the authority  
Of your body over your mind—  
That thing is sin to you,  
However innocent it may be in itself."

# MISSIONARY DEPARTMENT

General Board Committee: *Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge*

## LESSONS FOR JUNE

First Sunday, June 3, 1928

### Lesson 20. Classification of New Testament Books

Text: Sunday School Lesson, No. 20.  
Objective: To acquaint class members with the general features of the composition of the New Testament.

Suggestions on Preparation and Presentation: Assign for report the question of interval of time between the New Testament writing and the Old and the events which characterized this intervening time. Consider together the question of the relationship between the Old and New Testament, and the grouping of the New Testament Books.

#### Questions

1. What is the purpose of adding the New Testament to the volume of scripture?

2. Into what groups do its books naturally fall?

Second Sunday, June 10, 1928

### Lesson 21. The Book of Acts

Text: Sunday School Lessons, No. 21.  
Objective: To show the place of the Book of Acts in the development of Church Theology.

Suggestions on Preparation and Presentation: Consider the period of time covered by the events recorded in Acts, the persons whose "Acts" are dealt with, the unfolding of Christian doctrine as manifested by this book, and the effect on men of devoting themselves to the ministry of Jesus.

#### Questions

1. Why is the Book of Acts so named?  
2. How do the men whose Acts are there recorded, compare with these same men before the crucifixion so far as known?

3. What principle do you deduce from this comparison?

Third Sunday, June 17, 1928

### Lesson 22. The Epistles

Text: Sunday School Lessons, No. 22.

Objective: To show the purpose of the Epistles.

Suggestions on Preparation and Presentation: Consider the circumstances calling forth various Epistles, and the light they reflected upon the spread of the Gospel and the quality of its adherents. It would be well to assign various epistles to class members for them to familiarize themselves with and report upon.

#### Questions for Teachers

1. Why were the Epistles written?
2. What do they teach concerning the early church and its members?

Fourth Sunday, June 24, 1928

#### Quarterly Review

1. What is the purpose of scripture?
2. What constituted scripture to the Jews?
3. What constitutes the scripture of the modern world?
4. What constitutes scripture to the Latter-day Saints?
5. How may one know what is scripture?
6. What harmony must prevail among all true scriptures?
7. Why is it important to know the history of times in which scripture was written?
8. How must scripture be interpreted?
9. Which furnishes the better guide to human conduct, the Old Testament or the New?
10. In what language was the Old Testament written?
11. When, probably?
12. What is the Septuagint?
13. What is the Vulgate?
14. What is the generally accepted English version of the Bible?
15. How many books in the Old Testament?
16. In the New?
17. What writer records the events of the period between the last Old Testament writer and the New Testament period?
18. Who probably wrote the Book of Acts?

# NEW TESTAMENT DEPARTMENT

General Board Committee: *Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

## DIVISION "C"

First Sunday, June 3, 1928

### Lesson 20. The Love of God: Its Moral Significance.

Text: The Teachings of Christ Applied, Lesson 20.

Objective: To show that the first great commandment includes love of the right living and a desire for it.

Supplementary Materials: Bennion, M.—Moral Teachings of the New Testament, Chap. XIII; Kent, C. F.—The Life and Teachings of Jesus, pages 142-156.

Suggestions on Preparation and Presentation: The main problem of this lesson is to put into the first great commandment real, practical meaning in terms of every day living. Most people are much given to reciting familiar words with little accompanying thought. The far reaching meaning of the phrase "Love of God" should be made clear by numerous illustrations of the logical consequence in conduct in one who really loves God. Does he love God if he does not love the qualities of character or virtues that are of the essence of God's nature? Does he love God when he disregards God's commands for his own pleasure or worldly profit?

God is the embodiment of the highest ideals man can conceive. Love of God, then, should include love of these ideals and constant effort to realize them and to assist others toward such realization.

Second Sunday, June 10, 1928

### Lesson 21. The Love of Neighbor: The Second Great Commandment

Text: The Teachings of Christ Applied, Lesson 21.

Objective: To make clear the far-reaching meaning of love of neighbor and Jesus' exposition of the meaning.

Supplementary Materials: Bennion, M.—Moral Teachings of the New Testament, Chap. XIV; Kent, C. F.—The Work and Teachings of the Apostles, pages 156-168, 287-301; Kent, C. F.—The Life and Teachings of Jesus, pages 176-216.

Suggestions on Preparation and Presentation: Have the students make careful study of Jesus' treatment of this subject, including His story of the Good Samaritan. Ask them, as part of their preparation, to form their own judgments as to

what was the matter with the Priest and the Levite. Also to consider what types of conduct in modern life correspond in principle to the conduct of the characters represented in this story.

The students, to succeed, must have knowledge of the facts given in the basal readings. This alone, however, is very inadequate. They should give very thoughtful consideration to these facts, interpret them, and apply the principles involved to their own experiences and problems. It is very necessary then, that the work be studied and plans made by the teacher well in advance of making the assignments to the class. In line with these assignments preparation by class members should begin a full week in advance of the class discussion of the subject. Substantial thought, like a hard wood tree, as a rule, grows slowly.

Third Sunday, June 17, 1928

### Lesson 22. The Love of Neighbor: Practical Applications Today.

Text: The Teachings of Christ Applied, Lesson 22.

Objective: To give students practice in applying the second great commandment to their own problems and those of contemporary society.

Supplementary Materials: Some as for lesson 21, and Kent, C. F.—The Work and Teachings of the Apostles, pages 190-200; Bennion, M.—Citizenship, An Introduction to Social Ethics. (1925 edition) Part III.

Suggestions on Preparation and Presentation: Teachers should always keep in mind the fact that one of the main purposes of all study of religion is improvement of individual and social life here and now. That is the direct purpose of this lesson.

What doth it profit a person to know all theology, religion, and ethics unless this knowledge is generally applied in his every day living? Questions such as this may well be part of the assignment for thought and subsequent discussion. Attention, in the main, however, may well be given to discussion of concrete, practical problems that confront the young people and their community, and how to solve these problems by application of the principles studied. Emphasis should be given to the lasting joys and other benefits to be derived from conformity to the first and second great commandments.

Fourth Sunday, June 24, 1928

## Quarterly Review

- What has the social inheritance to do with man's debt to his fellowmen? Explain in one paragraph.
- What has man's debt to God and to humanity to do with his moral obligations? Explain in one paragraph.
- Name one or more of the most powerful factors in character development.
- (a) What are some of the characteristics of Christian humility? (b) How may Christian humility contribute to spiritual growth?

- "He that would save his life, shall lose it." How and why? Illustrate.
- What is the essence of prayer?
- Why should thought be controlled?
- What are the best safeguards against temptation?
- (a) Why are ends more important than means? (b) Why are both essential?
- Name three or more attributes of God that have moral significance for us.
- Why does love of God imply love of fellowmen?
- Name 3 or more ways by which love of fellowmen is manifest.

OLD TESTAMENT DEPARTMENT

*General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*

## LESSONS FOR JUNE

First Sunday, June 3, 1928

## Lesson 20. Melchizedek

**Objective:** God magnifies him who magnifies His Priesthood.

**References:** Genesis 14:18-20; Heb. 7:1-6; Doc. and Cov. 84:14-16; 107:2-4; 124; 123. Book of Mormon; Alma 13:14-19.

**Supplementary References:** Any good Bible Encyclopedia or Dictionary on "Melchizedek." Read especially Gospel Doctrine Department, Lesson No. 11, for March 18, 1928.

**Suggestions:** It is interesting to note how meager the Bible sources of information on this subject are. Modern revelation, however, recorded in the Doctrine and Covenants and other sources (see quotations in "Lesson" 11, Gospel Doctrine Department) shed a flood of light upon this subject.

In response to your questions, your pupils can readily tell you what are the two divisions of the Priesthood. If you will make a special assignment to some one to analyze the Melchizedek Priesthood (see Doc. and Cov. Sec. 107) the important attributes which one must possess to magnify this Priesthood can be emphasized in response to your questions.

From this point it is an easy and natural step to the question "Why is the Melchizedek Priesthood so called?" Why was Melchizedek so honored?

This presents opportunity to gather by questioning the details of the life of Melchizedek. What of his childhood? See quotation in Gospel Doctrine Lesson

No. 11. He was King of Salem. What is its modern name? What does "Salem" mean?

How did he benefit the children of Israel? What of the details of his meeting with Abraham? Compare the two men. They were alike in what respects? What principles and ordinances of the Gospel are shown by the works of Melchizedek to be of great antiquity?

Have pupils give examples of men—Old Testament, New Testament, Book of Mormon and modern times who have honored the Priesthood and have been magnified.

How does magnifying one's Priesthood, whether Aaronic or Melchizedek, contribute to character building. Have enumerated, by way of illustration, certain duties of the Aaronic priesthood and the attributes of character which they help to develop.

Have someone show how the creditable performance of Aaronic Priesthood duties qualifies one for the creditable performance of the duties of the Higher Priesthood with the consequent enlargement of one's power.

Do you remember the story of the Ten Talents? Matt. 25, note especially 14-30. "For unto everyone that hath shall be given, and he shall have in abundance: but, for him that hath not shall be taken away that which he hath."

Second Sunday, June 10, 1928

## Lesson 21. The Period of Isaac and the Principle of Sacrifice

**Text:** Genesis, chapters 21-27; Jose-

phus, chapters 13, 16, 18, 22; Heroes and Crises of Early Hebrew History—Kent, page 90.

In teaching this lesson it is suggested that teacher after a study of the texts and whatever supplementary materials is available, stress at least four points:

1. That Isaac, twenty-five years of age at the time he was about to be offered as a sacrifice, was very much a party to the proceedings—Josephus, chapter 13.
2. That as a man Isaac was the counterpart of his father in:
  - a. Simple devoutness.
  - b. Purity of life.
 A contrast in his passiveness of character.
3. That God in His dealings with men has often selected simple, humble and faithful men to do His work.
4. That Isaac was the instrument through which the Lord accomplished His purposes covering the period between two great and strong men—Abraham and Jacob.

#### Questions for Teachers

1. In what way was Abraham justified in preparing as he did to offer a human sacrifice?

2. What purposes do men like Isaac serve in carrying forward God's work?

3. Name three virtues exemplified in the life of Isaac.

Third Sunday, June 17, 1928

#### Lesson 22. Period of Jacob

There is so much material in this lesson that the instructor must emphasize the great historical facts, or the students will become lost in details. In a sense, the history of the period of Jacob is like the history of the periods of Abraham and Isaac, the history of families. But with Jacob we come to the place where we see the beginning of tribal organization which in turn grows into a nation.

#### Friendly Things

*The peace that crowns my morning,  
The joy that noonday brings,  
The comfort of my evening—  
Are born of friendly things.*

*A book with open covers,  
A white hand's soft caress—  
Just these, they need no riches  
Who dwell with friendliness.*

—The Baptist.

Many of the future characteristics of the future Israelites will be found in the life of Jacob. Jacob lived by his wits. He even contests for blessings with his God. The ability to strike a good bargain has not been wanting in his descendants. "And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." This is not the first time in Bible history that brothers have represented two competing occupational lives. Contrast the economic characteristics of the descendants of Jacob with those of Esau.

Fourth Sunday, June 24, 1928

#### Quarterly Review

1. What is Priesthood?
2. On whom was it first bestowed?
3. How long did Adam live?
4. Did Adam have the Gospel?
5. Did Enoch live at the same time as Adam?
6. Were the people good or bad in Enoch's time?
7. What was Enoch called to do?
8. Did he accomplish his work?
9. What was the condition of the people in the days of Noah?
10. What did Noah do?
11. After Noah's preaching and the people's failure to repent, what did God cause to come upon the earth?
12. Did the flood have any other purpose than to destroy the earth?
13. What were the two outstanding attributes of character in Abraham?
14. What was God's promise to Abraham?
15. Was the promise fulfilled and in whom?
16. Who was Melchizedek?
17. When did he live?
18. Did Abraham pay tithing, and if so to whom?
19. Why did Isaac show great faith in letting his father offer him as a sacrifice?
20. Did Jacob magnify all the power and authority that came to him?

*A wayside flower nodding,  
A dog's devoted eyes,  
And blue smoke curling upward  
To warm the winter skies;*

# BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

## LESSONS FOR JUNE

First Sunday, June 3, 1928

### Lesson 21

Text: Alma, 1-3.

Objective: To teach that prosperity often causes people to forget the Lord.

To teachers: These three chapters present almost a modern day picture of social and religious life. It will not be difficult to make your class understand the changes that were taking place year after year among the Nephites. Let them tell the story of Nehor and Gideon. How does that compare with people in our day who come out with some new fancy, (which they call religion), and always succeed in winning converts, who are willing to build a church and pay the preacher. Both men and women are doing that today. Show the kind of people who followed Nehor. What kind of people take up with these new ideas today?

Portray the terribly gripping scenes between Amlici and Alma—a contest between wickedness and righteousness. Show how Alma went right to the front to protect his people. That is what Joseph Smith did. Tell the story of Brigham Young when Johnston's army came and threatened to destroy the Mormon people.

Now come to the point of why the Nephites were sometimes humble, kind to the poor and prayerful; sometimes proud, haughty, wicked, forgetful of the poor.

Are the rich always the most blessed? Get opinions from your class.

Why didn't the Mormon people leave here and rush off to California in 1848 to get gold?

What did Brigham Young advise them to do?

What might our gold have done to us and our religion?

When is a boy or girl the richest and happiest—with or without the Gospel? With or without good desires? With or without a good character?

Who, then, are the ones worthy to be envied?

This discussion should stimulate interest in the question of contentment and happiness that come with a knowledge of the Gospel.

We are the richest people in the world, because of our faith and our practices.

Second Sunday, June 10, 1928

### Lesson 22

Text: Alma, chapters 4-7.

Objective: To teach that the Gospel requires courage.

To teachers: Picture Alma as Chief Judge, with power and influence, stepping down from his seat and giving it to another, in order that he (Alma) might give his entire time to the church. He was the head of the church. Let the class tell of his trials, his difficulties, the unpleasant tasks he had to perform. Wicked people scoffed at him because he was no longer their judge. Would a coward have done what Alma did? What do our missionaries do when they go into the world? Is it all pleasant? Do people always receive them kindly? Relate some missionary experiences. Read from the experiences of Wilford Woodruff? Was he brave?

How can boys and girls show their courage?

Does it take courage to fight temptation?

Discuss that point with the class. A boy is urged to smoke, to drink, to break the Sabbath. A girl is asked to do things she knows are improper. How does courage play a part? Great battles are fought in a boy's or a girl's own soul.

Alma is an example of courage. Why did he return to Ammonihah? Would a coward have returned after the treatment he had already received?

Why does the Lord expect us to be courageous?

How are courage and salvation connected?

Why did the Savior face His death so calmly?

He did it in order to prove his worthiness to attain to the highest glory. What do Latter-day Saint boys and girls hope for?

Alma and Amulek's story will remind you of Paul and Damascus, also of Peter. Tell them the stories. More heroes, more courageous men. Every day boys and girls have opportunity to show their courage—to do and to choose the right. Read the song, "Dare to do Right."

Third Sunday, June 17, 1928

### Lesson 23

Text: Alma, 8-13.

**Objective:** To teach that truth is more powerful than falsehood.

To teachers: In the very dramatic and impressive episode in which Alma, Amulek and Zeezrom participate, the power of the priesthood is shown. See if your class gets the picture. Here is a stranger coming into their city proclaiming an unpopular and unwelcome doctrine; here is also a man from their own city who is well known and of good reputation, substantiating all that this prophet claims. Now comes a lawyer who is clever but crafty. Now note how he tries to entrap Alma and Amulek. See how the truth silences Zeezrom to the end that even he becomes inquisitive.

Cannot our own missionaries relate almost identical experiences?

Tell the class how wicked men constantly tried to entrap the Prophet Joseph Smith. Failing to do this, they took his life.

In these chapters, Alma gives what is possibly the clearest statement written, respecting the plan of salvation, including the resurrection. Let the class members explain it. They should all be impressed with the manner in which the Lord gives light and intelligence to His servants, just as He did to Alma and Amulek. Every one should strive to seek and find the truth. That is the spirit of this lesson.

**Fourth Sunday, June 24, 1928**

#### Lesson 24

**Text:** Alma, 14-16.

**Objective:** To teach that the Lord

fulfills the promises uttered by His servants.

To teachers: Let the class give the story of the tragedy in Ammonihah—the burning of the sacred record and the believers; the insults heaped upon the two servants of the Lord; their miraculous escape; the punishment by death of the wicked persecutors. Now turn to Sidon and see what happened there and how the church was established.

Call attention to the plan followed today in establishing new wards, new stakes, opening up new missionary branches and fields. Explain this in detail to show that the same course is pursued.

Now comes the destruction of the wicked city, so unexpected, and what appeared to be so unlikely. But its destruction was predicted, and the Lord saw to it that the words of His servants were fulfilled.

Has the Lord promised other destruction? Read to your class verses from Sections 1, 5, 29-88 and 133—wherein the Lord through His prophet has told of destructions that are to come upon the wicked.

Now change the picture and point out how the Lord has given us the plan of salvation for our acceptance, so that we may escape these punishments. So just as the good people by going to Sidon were saved, so we, today must keep away from sin.

Test the class to see to what extent they believe in the fulfillment of promises and prophecy. Let them relate any experiences they know of bearing on this subject.

**Quarterly Review**

### A Broken Reed

A reasonable amount of self-reliance is a good thing, is a pillar of strength in any human character, but when a man relies wholly upon himself and seeks no help from the divine Helper, he is leaning upon a broken reed, however mighty he may think himself.

David was self-reliant when he met Goliath of Gath; but it was because he knew that God was with him. "He will give you into our hands," said the shepherd boy. And it was his simple faith, his sublime trust, his absolute confidence in the Almighty, that overthrew the giant—not merely a sling with a stone in it.

"I am the captain of my soul" is true only to a very limited extent. Man is a free agent, with a will of his own, with the power to achieve, to succeed or fail. That much is true. But there is a greater Captain of our souls to whom we all owe allegiance, for He redeemed our souls from death, and they are His; He purchased them with a price. Self-reliance, self-sufficiency, self-conceit, is a bad thing. There is no such thing as absolute independence. We depend upon one another, and all are dependent upon God.—Orson F. Whitney.

# CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman;  
Josiah Burrows

## LESSONS FOR JUNE

First Sunday, June 3, 1928

### Lesson 21. Brigham Young and the "New Faith"

Text: Sunday School Lessons, No. 21.  
Objective: To show that Brigham Young was broadly prepared in the every day affairs of life as well as spiritually for the power of leadership that later fell upon his shoulders.

Supplementary References: Look up the reference index on "Young, Brigham" in the following books: Church History, Vol. 1; History of Utah, Vol. 1, Whitney; Essentials of Church History, Smith; One Hundred Years of Mormonism, Evans; See any Life of Brigham Young or Young Folks History of the Church, or Biography of our Church Leaders; Discourses of Brigham Young.

Suggestions on Preparation and Presentation: As there exists such a wealth of easy accessible reference material regarding the Life of Brigham Young, this and the following lesson, should vibrate richly from one's own source reading. As you catch the golden opportunity, remember that the strength of the successful teacher lies not in a knowledge of the Leaflet but in "gripping" supplementary material. The teacher who catches the student, fairly "bubbles over" in class! It's seldom a half-filled basin rises to the brim, let alone "bubbling over."

#### Questions

1. The Gospel in the last days was to be given to the Gentiles. Just how is this being fulfilled?
2. Give reasons favoring the thought that the "Lord sent many great spirits to this earth near the year 1800."

Second Sunday, June 10, 1928

### Lesson 22. Brigham Young, Continued

Text: Sunday School Lessons No. 22.  
Objective: To show that through the generous gift of charity and benevolence, coupled to devoted duty and revelation, Brigham Young rightly won the esteemed Presidentship of the "New Church."

Supplementary References: See the references of last Sunday. See also "Discourses of Brigham Young," pp. 722-723.

Suggestions on Preparation and Presentation: Get vividly before the students, how the Presidents of our Church are chosen. Take yourself to task after each recitation, asking "Did this hour vibrate abundantly with educative activity?" remembering that education means a change in the student. "No modification, no education" is an eternal maxim whereby our teaching is readily judged. Then, too, let's not forget that conversion is a gift from heaven—a touching of the human soul by a divine power! Let the class understand that these great characters in Church History were wrought upon by the power of the Holy Ghost and not by the eloquence of man. Brigham Young was not converted nor was he held in this Church by any man! This should be brought home to each life in your charge.

#### Questions

1. Explain the regular method for choosing Presidents of our Church.
2. Relate an incident illustrating how conversions may take place.

Third Sunday, June 17, 1928

### Lesson 23. Apostle Orson Hyde Who Dedicated Palestine.

Text: Sunday School Lessons No. 23.  
Objective: To show that the Lord ever remembers the earnest truth seeker.

Supplementary References: One Hundred Years of Mormonism, Evans, pp. 294-295. For dedicatory prayer, Essentials, pp. 312-316. Also see index for "Hyde, Orson." Also see any Biographical Sketches of Our Church Leaders or any of the volumes of the History of the Church, covering the period of Orson's life. Your neighbor will lend you his library—try it. "Essentials in Church History," by Joseph Fielding Smith should be in every teacher's library. In it will be found supplementary materials for almost every lesson for this year and next.

Discuss these statements: (1) Orson was led to find the "soul's desire;" (2) God has not forgotten His promises regarding the gathering place of Judah; (3) The dedication of the Promised Land is a "sign post of the last days;" (4) Apostle Hyde's prayer is now only beginning to be realized.

Suggestions on Preparation and Presentation: Weave into these lessons illustrative, biographical incidents showing that "as our desires are, so shall it be unto us." Show the result of Orson Hyde's constant desire to be a Church member. Can you now effectively apply this rule to the students' daily lives? Do you know their desires? Have you examined the foundation on which you are building? Show the forcefulness of the Book of Mormon for conversion. What's the big force that helps each of us to "go cross-lots, hurrying to our destination" as

did Orson Hyde? Show the value of Orson's vision in preparing him for his long difficult journey alone.

#### Questions

1. What one thing about Orson Hyde do you admire most?

2. Give reasons why this Apostle should be called to dedicate the Holy Land for the return of the Jews.

Fourth Sunday, June 24, 1928

Quarterly Review

## PRIMARY DEPARTMENT

*General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Speery and Tessie Giauque*

### LESSONS FOR JUNE, 1928

#### Preview Questions

1. Three great principles of the teachings of Jesus are: Love, forgiveness, and the leaving of judgment to the Lord. What grand climax does He make to these teachings in almost His last words?

2. What had He previously said about love?

3. What had He previously said about forgiveness?

4. What had He previously said about our passing judgment upon others?

5. What great promise was made at the time of His ascension?

6. What promise made by Jesus was fulfilled on the Day of Pentecost? What signs were manifested at the time? Which of these signs are still manifested in our day?

First Sunday, June 3, 1928

#### Lesson 33. Crucifixion and Burial

Text: "Bible and Church History Stories."

References: Talmage's, "Jesus the Christ," pp 652-666. (Read also from page 610.) Farrar's "Life of Christ," p. 493-512. (Read also from page 454.)

Song: "Forgiveness," "Kindergarten and Primary Songs," Thomassen, p. 25.

Second Sunday, June 10, 1928

#### Lesson 34. The Resurrection

Text: "Bible and Church History Stories."

Additional References: Talmage's,

"Jesus the Christ," pp. 678-694. (Teacher should read also pages 670-677.)

Song: "Easter Morning," D. S. S. Songs, No. 250, (to be sung by teacher if not known by children.)

Third Sunday, June 17, 1928

#### Lesson 35. The Ascension

Text: "Bible and Church History Stories."

Additional References: Talmage's, "Jesus the Christ," pages 695-699; Papini's "Life of Christ," pp. 405-408.

Song: "When Jesus Shall Come," D. S. S. Songs, No. 74. (To be sung by teacher at close of story.)

Fourth Sunday, June 24, 1928

#### Lesson 36. The Great Pentecost

Text: "Bible and Church History Stories."

Additional References: Talmage's, "Jesus the Christ," pp. 700-705. (Teachers should read on to end of the book.)

Song: "Baptism," "Kindergarten and Primary Songs," Thomassen, p. 27.

#### Papini's Account of the Last Appearance of Christ to the Disciples

The last time they [the disciples] saw Him was on the Mount of Olives, where before His death He had prophesied the ruin of the temple and of the city and the signs of His return, and where, in the darkness of night and of anguish, Satan, before his final defeat, had left Him wet with sweat and blood. It was one of the last evenings of May and the clouds in that golden hour, like golden celestial islands in the gold of the setting

sun, seemed to rise from the warm earth towards nearby Heaven, like incense from great fragrant offerings. In the fields of grain, the birds began to call back the fledglings of the nests, and the cool breeze lightly shook the branches and their drooping, unripened fruit. From the distant city, still intact, from the pinnacles, the towers and the white squares of the temple rose a smoky cloud of dust.

And once again the disciples asked Jesus the question which they put to Him in the same place on the evening of the two prophecies. Now that He had come back as He had promised, what else were they to await?

"Lord, wilt thou at this time restore again the kingdom to Israel?"

They may have meant the Kingdom of God, which in their minds, as in the minds of the Prophets, was one with the kingdom of Israel, since the divine restoration of the earth was to begin with Judea.

Christ answered, "It is not for you to know the times or the season, which the Father hath put in His own power. But you shall receive power after that the Holy Ghost is come upon you: and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

And having said this, He lifted up His

hands and blessed them. And while they beheld, He was taken up from the earth and suddenly a shining cloud as on the morning of the Transfiguration wrapped Him about and hid Him from their sight. But they could not look away from the sky and continued to gaze steadfastly up in their astonishment, when two men in white apparel spoke to them: "Ye men of Galilee, why stand ye gazing up unto Heaven? this same Jesus, which is taken up from you into Heaven shall so come in like manner as ye have seen Him go up into Heaven."

They were alone now, alone against that innumerable enemy called the World. But Heaven is not so cut off from the earth as before the coming of Christ; the mystic ladder of Jacob is no longer a lonely man's dream, but is set up on the earth on this earth which we tread, and above there is an Intercessor who does not forget the ephemeral being destined to eternal life who, for a time were His brothers. "Lo, I am with you always, even unto the end of the world." \* \* \* He had ascended unto Heaven, but Heaven was no longer merely the barren dome where swift, tumultuous storm clouds appear, and disappear; where the stars shine out silently like the souls of Saints. Papini, "Life of Christ," pp. 406-407.

### The World at Peace

*The World at peace, O blessed thought,  
When war shall be no more;  
When liberty, divinely wrought,  
Shall reign forever more.  
No longer need the sacrifice  
Of human life be brought;  
No longer fear the cannon's roar  
Which despotism sought.  
The tide has turned, the storms have passed,  
The reign of terror o'er,  
And righteous peace prevails at last  
When war shall be no more;  
When spear and sword shall disappear  
And turn for better use,  
The lion and the leopard's glare  
Be lost in playful muse.  
O God of peace! forever blest,  
Our hearts rejoice in Thee,  
For "peace on earth, good will toward men"  
Our heritage shall be.*

—Evangelical Messenger.

# KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman;  
assisted by Inez Whitbeck

## LESSONS FOR JUNE

First Sunday, June 3, 1928

Topic: What has God Given?

My Home.

Objective: God will bless our home if we love and respect it.

Story: Once upon a time there was a wise man who liked to ask questions. He wanted to set people to thinking. One afternoon he met a crowd of children on the street.

"Where are you going?" he asked.

"We have been to a party and now we are going home," they said.

"Home?" The stranger asked. "What is home?"

"Home is that big white house standing in that large yard over there," said Robert.

"Home is that little yellow house on that other street," said Susie.

Dorothy said, "Home is in a big apartment house on the third floor."

"Home is where father and mother live," said Tom.

"No," cried Sidney, "home is with Grandma."

"Dear me!" said the wise man. "What a queer thing home is to be all those things at once! Why do you call so many places home?"

"Home is where we live," said John, "and we live in all sorts of places."

The wise man shook his head. "I live in a hotel just now," he said, "and it does not seem to me that it is a home."

The children all kept quiet for a minute. They were thinking. "I think," said little Mary, "that a home is where you live with somebody who loves you and who is glad to see you when you come in."

The wise man said, "I think you are right. Who gave you your home? Was it your father and mother? They, or some other kind people, see that you have a house in which to live. They see that you have food to eat and a bed at night and a fire in the winter to keep you warm. You should be very thankful to them for all these things."

But the wise man thought it took something more than that to make a home.

"Who put it in the hearts of your father and mother, or whoever makes your home for you, to love you? God put love for you in their hearts. God gave

you your home."

## Memory Gem:

"I thank Thee Heavenly Father  
That I have a home to love.  
Help me to make it beautiful  
Even as Thy Home above."

Rest Exercise: A flower garden helps to make home beautiful. Dramatize the children's suggestions how we care for our gardens.

Rake the soil around them.

Water them.

Gather the blooms, etc.

## Suggestive Songs for the Month:

"The Heart Garden," Francis K. Thomassen, p. 63.

"Daddy's Home Coming," Francis K. Thomassen, p. 38.

"Love at Home," D. S. S. Songs.

Note: Present each child with a cut-out house on which is written, "I love my Home."

Second Sunday, June 10, 1928

Topic: Bird Sunday.

Text: "Sunday Morning in the Kindergarten;" Jeremiah 8:7; Genesis 1:20; Matt. 6:26.

Objective: Aiding in the care of birds will help to make our homes bright and insure protection from insect pests.

Suggestions: Lead the children to see how pleased our Heavenly Father is when we care for His creatures, and the blessings derived therefrom. That we show in every way that we can our appreciation for the blessings we have received by caring for His birds.

By the use of pictures the children will be able to tell many things about the birds they have seen. The good they do. The kind of food they eat. Where they build their nests, etc.

Gem: Same as for last Sunday.

Rest Exercise: The birds are our friends. The children will name many ways of caring for and protecting them. Dramatize their suggestions.

Feed those that stay with us all winter. Carry a pan of water to a shady place in the yard, for the birds to drink from.

Frighten away the cat that sometimes catches the birds.

Suggestive Song: "The Song Birds." Francis K. Thomassen, p. 51.

Third Sunday, June 17, 1928

Topic: Abram and Lot.

Time: When the Lord called Abram.

Place: From Haran, Canaan to Egypt.  
Text: Genesis 13.

References: "Sunday Morning in the Kindergarten," Lesson 54, Page 173.

Objective: God is pleased with us if we are unselfish in our dealings with others.

Suggestions: In order to obey the Lord, Abram and Lot sacrificed their homes and friends.

Once upon a time Abram lived away off on a wide plain in the North. He was a great man and owned many cattle and sheep, but he had no son, so his nephew was a son to him, and his wife Sarah. Lot was the name of his nephew. For a long time Abram and Lot lived on the wide plain, and tended their flocks and took the wool of their sheep to the merchants who came on camels from far away. At last he and Lot took their wives, their servants, their tents, and their flocks of sheep and camels and went on a long journey. They traveled and traveled till they came to the hills of Palestine. They had so many sheep and cattle there was not enough grass and feed for them all. Abram offered his nephew first choice of the land. For his unselfishness he received great blessings from his Heavenly Father.

Lead the children to see how they can be unselfish, by sharing their food and shelter with those in need, etc.

Gem:

"For health and food, for love and friends,  
For everything His goodness sends.  
We thank the Heavenly Father."

Rest Exercise: When our friends come to visit us we let them choose which of our playthings they would like to play with

The ball—(bat it.)

The doll carriage—(push it.)

Suggestive Song: "The Heart Garden."  
Francis K. Thomassen, p. 63.

#### Fourth Sunday, June 24, 1928

Topic: Tithing paid in early times.

Text: Genesis 14:20; 28:19-22; Hebrews 7:4; Deut. 12:6-17, 14:22-25.

Time: Just after the great battle of the four Kings.

Place: Between Beersheba and Haran.

References: "Sunday Morning in the Kindergarten," Lesson 55.

Objective: The Lord blesses those who pay their tithing willingly.

Gem:

"I know what tithing is,  
I can tell you every time,  
Ten cents from every dollar  
A nickel from a half  
And a penny from every dime."

Rest Exercise: Let us walk quietly to the Bishop's house with the tithe in our hands; step quietly up the steps to the porch; ring the door bell. Boys remove their hats and all say "How do you do, Bishop (give his name), I have brought you my tithe." Say, "Thank you," as we take the receipt from him. Bow. Say, "Good bye," and walk quietly home.



L. D. S. SUNDAY SCHOOL, HAMILTON, MONTANA  
NORTHWESTERN STATES MISSION

- (1) Francis Marx, Second Assistant Superintendent.
- (2) E. O. Marx, Superintendent.
- (3) Thomas Blodgett, First Assistant Superintendent.

# RELIGION CLASSES

*This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education*

## The Closing Program

Considerable emphasis should be placed upon the closing program of the Religion Class in order that it may furnish a stimulus which will carry over the summer in the minds of the parents and ward membership as well as in the minds of the pupils. If the program is made important, interesting, and impressive, the Religion Class movement will assume a more lofty place in the minds of all. (See also a letter regarding graduation exercises, soon to be sent to Stake Superintendents.)

That program should be given at a time which will permit parents to attend. If it could be given as a portion of the Sacrament meeting upon some Sunday, it would stand a good chance to be well attended and dignified by the presence of ward officials. Where possible, of course, a huge stake program is ideal.

A ward program might be arranged somewhat in the following order: Opening exercises under the direction of the bishopric who are the officials of the ward board of education. These exercises might be conducted in the Religion Class way, however, if the bishopric are willing.

The Sacrament might be followed by singing by a class from the Religion Class or by the entire combined classes.

Dramatizations of a part of a lesson are effective and might follow the singing. Musical selections are always popular and might be used between the speaking parts of the program.

A valedictorian might make an address followed by an address by some special speaker chosen with care to speak especially to the children rather than to their parents.

This address might be followed by the awarding of diplomas by the ward board of education.

If Religion Class is to succeed well, it must be given a dignity that will cause parents and pupils to feel its importance. Fitting closing exercises can do more, perhaps, towards establishing it properly in the minds of all than any other thing except perhaps the highest type of class performance.

## Every Child a Participant

Children, as well as grown-ups, like to be doing things. Locked up in their little bodies are bundles of nerves which, like so many compressed springs, are eager to expand into activity. The teacher who recognizes that truth and so sets the direction of the class as to permit the children to participate fully in the class activity, is a good teacher. She is one who will have little difficulty with discipline.

Fortunately, the old scholastic ideal of a "pin-drop" class has passed away. The modern teacher recognizes the fact that she is to train children in exhibition not inhibition; she must train him to act properly not to refrain from activity. She knows that her business is to set up for the child a new world which will draw from him reactions, exclamations of delight, actions which may lead to good habits.

It goes without saying, then, that the wise teacher will train her guns upon the silent child, the on-looker, the non-participant and will do all in her power to draw him into the class activity.

She may even find it necessary to assign some special activity to the spectator. If she does, she will not assign him a task, but a pleasant opportunity which will draw out his enthusiasm. Enthusiasms, or the springs from which they rise, are found deep down in the wilderness of the child's heart. She must discover a tiny stream and follow it down into those interesting recesses whence enthusiasms bubble.

If she will, she can. That is, if she wills hard enough. The child is not on his guard attempting to keep his secret. He allows his eyes, even the lines of his face to tell the whole world what his desires of life are. The teacher who is on the alert for the signs will be able to follow them surely to the goal.

Every child a participant not a spectator, might be the slogan of every Religion Class teacher.

"What I can do, I ought to do;  
What I ought to do, I can do;  
What I can and ought to do,  
By the grace of God, I will do."

—Selected.

# Children's Section



## A Glimpse of Long Ago

### Book of Mormon Stories for the Home

*By Leah Brown*

#### CHAPTER 12

##### WITH A WONDERFUL PEOPLE

"Come, children, if we hurry we can join the missionaries at the border of the land of the Lamanites," said Grandpa. Soon the children were settled in their places eager to hear what happened to their newly-made friends. "They had fasted on their way," continued grandpa, "that they might be humble, so that the Lord might bless their efforts. Now they separated, each one going to a different part of the land to begin his work. It fell to Ammon's lot to go to the land of Ishmael. Here he was bound and carried before the king. King Lamoni asked if he had come there to live among his people. Ammon told him that he expected to live there a long time, perhaps until he died. This pleased the king, and he wanted Ammon to marry one of his daughters, a Lamanite princess. But Ammon said no, he only wanted to be his servant. So he was sent to help others herd the flocks of King Lamoni."

"What a funny thing for a missionary to do," commented Ned.

"Yes, it does seem strange to us," said Grandpa. "But Ammon was wise and knew that the only way to get the confidence of the king, so that he would listen to the message he brought, was to work and to do his work well.

"One day, when the king's servants brought their flocks to Sebus, the pub-

lic watering place for the sheep, a number of Lamanites who had been there with their flocks, began to scatter the flocks to the king. The king's servants, filled with fear, began to weep, saying that the king would slay them because the sheep had been scattered. But Ammon was not afraid. In his heart he prayed to the Lord to give him power to restore the flocks, so that he could win the heart of the king, that he might believe his words. Then he led the way, and soon had them gathered again to the watering place. Again the men began to scatter them. Ammon told the king's servants to encircle themselves about the sheep and he would go and contend with the men who had scattered them. As he ran forward, throwing stones with his sling, he slew many of them. They, too, threw stones with all their might, but were unable to hit him. When they saw that they could not hit him with their stones, they came with clubs to slay him. But Ammon took his sword and cut off the arms of every man who lifted his club against him. When he had driven them away and returned the sheep to the pasture, the servants brought to the king, the arms which Ammon had cut off of their enemies, and told him all that had happened."

"I wonder what the king thought?" commented Gertrude.

"He was frightened," said Grandpa. "Surely he is more than a man," said the king. "Is it not the Great Spirit who has sent this punishment upon this people because of their murders?" "Whether he is the Great Spirit or a man, we know not," said the servants,

'but this much we know, that he cannot be slain by the enemies of the king.' 'I know it is the Great Spirit,' said the king, 'and he has come down to save your lives, that I might not slay you as I did your brethren. Where is he?' When they told him that he was out preparing his horses and his chariots, he was more astonished than ever because of Ammon's faithfulness. 'There has not been a servant among all my servants, that has been as faithful as this man, for he remembers all my commandments,' said the king."

"What were they going to do with the chariots?" asked Ned.

"The king," said Grandpa, "had commanded his servants before they went to water the flocks, to get the horses and chariots ready, for there had been a great feast appointed at the land of Nephi by the father of Lamoni, who was king over all the land. When Ammon's work was done he came in and asked the king what more he would have him do. The king was puzzled, and almost afraid to speak. Finally he asked him if he was the Great Spirit. When Ammon told him he was not, he was puzzled again. Then he told Ammon that if he would tell him by what power he did those things, he would give him anything he wished. Ammon asked him if he would believe if he told by what power he worked, and he said he would. So Ammon told him about God, the Great Spirit; about the creation of the world, and finally about Lehi leaving Jerusalem and leading a company of people to that land. He told him also about Christ who would come to the earth to redeem his people.

"When the king heard the wonderful message of truth, he was filled with joy and began to pray to God to bless his people, as He had blessed the Nephites. When he had prayed, he fell to the earth as if he were dead, and the servants carried him and put him on the bed. After he had lain there for two days, the queen, who had heard of Ammon's fame, sent for him

to come and see if the king was dead. Ammon said that he was not dead, but that on the morrow he would rise again. The queen watched by the bedside, and when the time came that Ammon said the king would arise, he stood up and, stretching forth his hand, cried: 'Blessed be the name of God.' He said he had seen his Redeemer who would come to earth to save all who would believe on his name. Then he was overcome again with joy, and the queen also fell down, being overpowered by the Spirit of God.

"What did Ammon do?" asked Gertrude.

"Ammon was very happy, for it brought to his mind again the heavenly messenger who had brought to him the light of truth," said Grandpa. "When he saw the Spirit of the Lord poured out upon the Lamanites, he, too, became filled with joy, insomuch that he fell to the earth. And, strange though it may seem, the king's servants began to pray, and became so filled with the Spirit of God that they all fell except a maid servant, who had long believed, though she had not made it known.

"Thinking that it would make others believe in the power of God, she ran from house to house making it known to the people, and a great multitude gathered. Some of them thought it was a great evil which had come upon the king's house because the Nephite was with them. One man, whose brother had been slain at the waters of Sebus, became so angry that he drew his sword and ran forward to slay Ammon, but he fell dead. This caused great excitement, and when the woman who had spread the news came in she was filled with sorrow. She went and took the queen by the hand to see if she could raise her from the ground. As soon as she had touched her, the queen arose and spoke many words that her people did not understand, praying to God to have mercy on her people. Then she took her husband by the hand and he, too, arose and began to teach the people, and all who heard believed.

Then Ammon arose. The king's servants also arose, saying their hearts had been changed and they no more desired to do evil, for they had seen and talked with angels. Ammon baptized all who believed and formed a church in the land of Ishmael."

"Oh, it's interesting to know that the Lamanites are going to learn to do something besides fight and steal," said Gertrude.

"Yes, and before we leave them, we shall find that they are really the most wonderful people we have met," said Grandpa.

"Wouldn't it be great if they would all join the Church, so there would be no more war!" exclaimed Ned.

"Yes, it would indeed," said Grandpa. "The other missionaries did not find such a fruitful field."

"Oh, I was so interested in Ammon's success I had almost forgotten the others," said Gertrude. "I wonder what they did."

Ammon wondered where his brothers were, and often prayed to his Heavenly Father to protect them and bless them in their labors."

"And I am sure He did," said Ned, "for you know the Lord told King Mosiah that He would bless them and deliver them from their enemies. Did Ammon ever find out where they were?"

"Yes," said Grandpa, "the voice of the Lord came to Ammon telling him that his brothers were in prison in the land of Middoni. When Ammon told King Lamoni that he was going to deliver his brothers from prison, Lamoni told him that he would go with him for the king of Middoni was his friend. So he ordered his horses and chariots prepared and they were soon on their way."

"As they were going they met the father of Lamoni, who was king over all the land. 'Why did you not come to the feast on the great day when I made a feast unto my sons and unto my people?' asked the great king. 'And where are you going with this Nephite

who is the son of a liar?'"

"What did he mean?" asked Gertrude.

"He referred to Nephi," explained Grandpa, "for the tradition had been handed down from generation to generation, that Nephi had exercised unjust authority over his elder brothers, Laman and Lemuel, and had stolen their right to rule."

"What did King Lamoni say?" asked Ned.

"He told his father of the wonderful things that had happened to him and to his people, and said they were now going to deliver Ammon's brothers from prison. This made the great king angry. 'Thou,' said he, 'art going to deliver these Nephites who are the sons of a liar? Their fathers robbed our fathers, and now their children are coming against us that by their lyings they may deceive us and take our property.' He commanded Lamoni to slay Ammon and to return to his own land. 'I will not slay him,' said Lamoni, 'neither will I return to the land of Ishmael. But I go to the land of Middoni that I may release the brothers of Ammon, for I know they are just men and holy prophets of God.'"

"What did he say at that?" asked Ned.

"He was so angry," said Grandpa, "that he drew his sword to slay his son. When Ammon stood forth and would not let him, he tried to kill Ammon. This he could not do, for as he raised his sword, Ammon smote his arm so that he could not use it. Then, raising his sword above the king, he told him that if he would not grant that his brothers be cast out of prison, he would slay him. 'I will grant you anything, even to half of my kingdom, if you will only spare my life,' said the great king, for he could see that Ammon was more powerful than he."

"Did Ammon take the kingdom?" queried Gertrude.

"No, he was not there to become a ruler," said Grandpa. "He was there to teach them the word of the Lord."

So he told the king that if he would free his brothers from prison, and let Lamoni retain his kingdom, he would spare his life. 'I will grant that my son shall retain his kingdom from this time and forever, and I will govern him no more,' said the great king. 'And when you have delivered your brothers from prison, I want you to come to me in my kingdom, for I desire to see you.'

"Oh, Grandpa, I'll bet they converted the great king, too!" exclaimed Gertrude.

"Yes," said Grandpa, "when Ammon's brothers were delivered from prison, together they went to the palace of the great king. He was very glad to see them. As they taught him the Gospel, he and his household had the same wonderful experience that Lamoni and his people had. So they joined the Church of God, and gave the missionaries the privilege to preach in all the land. Before their mission was ended, Ammon and his brothers had brought thousands of Lamanites to a knowledge of the truth. They buried their swords, vowing never again to shed the blood of man, and took upon themselves the name of Anti-Nephi-Lehites, that they might be distinguished from the Lamanites. The dark skin was taken from them, and they became a very good and industrious people. When Ammon and his brothers returned to their own people, they took the Anti-Nephi-Lehites to dwell in the land of Jershon which the Nephites gave them, that they might be protected from their enemies."

"Oh, Grandpa, I do believe I love the Lamanites just as well as I do the Nephites," said Gertrude. "I'm so glad you took us to see them."

"So am I," said Ned, "and when I get big I am going to be a missionary just like Ammon."

"I hope so," said Grandpa, "but now we must all go to bed and have a good long rest, and tomorrow we shall see how much the Anti-Nephi-Lehites

loved their religion, and how well they kept their promise to never fight again."

### The Conversion

Sweet is the spirit that comes from above

Bearing to souls a sweet message of love.

Light of the Gospel that saves all mankind,

Who in their hearts true repentance can find.

When to the Lamanites came this great light,

It burst as morning dawns, radiant and bright.

Sun melts the hoary frost out on the lawn,

So icy hearts melted before Truth's dawn.

Almost a nation was born in a night,  
So great the throng that accepted  
Truth's light;

Forsaking customs that they had kept long;

Eager to turn to the right from the wrong.

With change of heart also came change of face.

Skins long since cursed with fair ones were replaced.

Rulers and servants alike, at Truth's call,

As friends and brothers they lived one and all.

Oh, may our hearts the true Gospel light know!

Oh, may our hands do but good as we go!

Oh, may true brotherhood reign here supreme!

Then would we know what the Gospel should mean.

*(To be Continued)*

## The Value of a Dog

*By Christie Lund*

Teddy was very proud of his big friendly dog, Captain. Captain was not a thoroughbred dog, he was part collie and part just plain sheep dog, but he was the best pal a nine-year-old boy ever had. In the summer he would romp up and down the street with Teddy; he would throw and catch a ball; and in the winter he would pull him down the hills of the small country town on his worn sled. In fact, he could do all the things that boys dream of having a dog do. He was always waiting for him after school with that wide expression of love in his eyes that only a dog can show.

Then one day there was no friendly wagging of tail to meet him, no brown trusting eyes picking him out of the crowd, for the little boy's dog was dead. Those who did not understand said, "Oh, he wasn't much of a dog." True, but the little boy loved him and the dog loved the boy! He had died because a very selfish man had become angry at the dogs for bothering his meat, that was hanging where the dogs could reach it, and had put strychnine on the meat for the dogs when they came again. That was all. It was very simple to the man, but could he have seen the little boy's tears when he found the dog lying cold and still he would have realized how wrong it had been for him to put the poison there.

Teddy's mother was a widow and very poor and her heart ached for little Teddy when he put his head in her lap and cried, for she knew that even the cheapest dogs cost several dollars and dollars were very scarce and were needed for food and warm clothing and fuel.

One night when Teddy should have been to sleep she heard him sobbing

in the bedroom, and it was then she decided that somehow she must get him another dog; a dog as nearly like the one he had lost as she could find. So she went to the cupboard and from a far corner of it she took a worn cup that she had used to keep her money in for many years. She poured the contents of the cup upon the table and there was exactly three dollars and seventy-five cents—the very price of the hat that she had been saving for for a long time. Teddy's mother had not had one new hat in five long years and she had wanted this one, oh, so badly, but she felt it would be worth this sacrifice to see her boy happy again.

The next morning when Teddy had gone to school she rushed with her morning work and went to the other part of town where some people lived who had a dog almost exactly like Captain. She kept praying in her heart that they would be willing to sell the dog and that it would not cost any more than the few dollars she had. She was very joyful when the lady there told her that they were going to leave town and were willing to sell the dog for less than they would have done otherwise. She told them she only had three dollars and seventy-five cents, so they took that and she took the dog by a long chain and started home.

When Teddy came home that afternoon he walked slowly and with his eyes downcast as though he were thinking of something which was not pleasant to think about. In fact, he was thinking of how he could get another dog, because every day that he lived without one he found it harder to content himself. But he knew how hard it was for his mother to earn enough money to

take care of them and he loved her too much to ask her for something which she could not afford to give him. Imagine his surprise and joy when he opened the door and there stood a great white dog wagging its tail at him as though to say, "I'm pleased to meet you." At first he thought he was imagining it and then he thought perhaps it was Captain come to life again and he was frightened. But when the dog jumped up on him he knew it was a real live dog. He turned to his mother whose eyes were brimming with tears of happiness and said eagerly, "Oh Mother, where did he come from? Is he really and truly mine?"

"Yes, Teddy, he is really yours because you have been such a good boy."

For a long time he romped with the dog and was very happy and then he began wondering; he was wondering where his mother got money enough to buy such a fine dog and where she had bought him, so he went to her and asked her but she only laughed and told him she had saved some money and to go and play, and not worry over it. But he did worry over it and because he had known the hardship of poverty so long, he knew she must have "skimped" some place. Teddy knew his mother had been saving money for a hat, in the old cup, and when she was not in the kitchen he climbed up to see if it was gone and sure enough there was not even a penny there. Tears filled his eyes for he remembered how happy she had been every time she could spare a quarter for the "hat cup" as she called it.

The next day Teddy walked into the kitchen very straight and very quietly, and came over to where his mother was sitting sewing. He cleared his throat and started to say something but couldn't make the words come. Finally he said,

"Mother, I saw the nicest hat down town and it was only two dollars."

His mother kept her eyes on her sewing and said sweetly, "Oh, did you? Mother has decided not to get a hat right away." But he did not move. He sat down on the floor beside her and all of a sudden thrust something into her hand. She opened her hand and there lay two shining silver dollars.

"Why, Teddy," she exclaimed, "Where did this come from?"

And then with much confusion and embarrassment and just pride he told her the story of how he had met one of the boys from school who had wanted his dog in exchange for a small black and brown one, and how, when he refused the exchange the boy had offered him the dog and two dollars beside. So he had made the trade.

"But where is the dog?" asked the mother with tears in her eyes.

"Right out here," he answered, and he ran to the door and let the jumping, wagging-his-tail dog in. She only needed to look at the dog to know how hard it had been for him to give up the big beautiful dog for this common, ugly one.

"You see," he said, as though excusing him, "he needs a bath and then he'll look better. After all, I guess it isn't the value of a dog so much as what he is worth to a boy. Why, he already seems to think the world of me and will get sticks for me 'n everything." He looked at her queerly and said hesitatingly, "And then you'll have a hat, too."

She took him in her arms and kissed him and told him how proud she was to have a boy that could be so unselfish. And the next day she went down town and bought the exact hat that Teddy had seen in the window for two dollars. As she walked home she held her head up as proudly as if she had worn a royal crown. After all, it wasn't so much the value of a hat—.

## Dorothy's Travelogue

## IX. ENGLAND

After an hour on the English Channel we at last were treading the soil of jolly old England. Arrived at Folkestone, we immediately looked around for Grandma's cousin who was to meet us. We finally found each other, and started out for the Royal Pavilion Hotel. After a nice lunch at our English cousin's we decided to see Folkestone in spite of the rain.

The first place we visited was Woolworth's five and ten cent store. Yes, they even have one there!

In spite of the wet we all fell in love with this little sea-port town. The promenade was lovely and wide, running along the cliffs beside the sea.



"ROAD OF REMEMBRANCE"  
Folkestone, England

We passed over the "Road of Remembrance." It was just as sacred and beautiful, to me, as the Unknown Soldier's Tomb in Paris. Both sides of the road were covered with Rosemary bushes. At the top of the hill was a small stone pillar with a copper tablet bearing words to this effect:

"To the memory of tens of thousands of British soldiers who passed this way to the battlefields of France."

Not only British, but American soldiers marched there.  
We returned to the hotel thoroughly



MONUMENT AND TABLET ON THE  
"ROAD OF REMEMBRANCE"

drenched. In fact, I was never so wet in my life. We changed our clothing and got ready for dinner. When we got down to the dining room I knew we were in the wrong place. Everyone was in evening dress. I was appalled at the armies of knives and forks at each side of our plates. And the meal they served us! Little dabs of this, and little dabs of that! The meal was undeniably an ordeal, and we were all thankful when the time came to remove ourselves. The rain had ceased, so we went for a walk before going to bed. I never before saw so many nice looking soldiers and candy stores.

By 7:30 the next morning we were out exploring the streets. The time was spent taking pictures, and revisiting the places we had seen the day before.

At 12:30 we caught the big Motor bus for Canterbury. I'll never forget that ride! We passed through the most wonderful rolling hills, the quaintest cottages in all the world, and roses,

roses, roses! No wonder they say Kent is the Garden Spot of England. Many of the homes had thatched roofs. They really didn't look earthly. Everything seemed just like a fairy tale.



CANTERBURY CATHEDRAL

Canterbury itself is the quaintest town. The Cathedral is very beautiful and interesting. Thomas A Beckett was murdered there. Chaucer's "Canterbury Tales" were woven around the same Cathedral. We saw the very steps the pilgrims climbed; but the most interesting of all was the tomb of the Black Prince. The recumbent stone figure wore the very spurs won at Cressy. Hanging above the tomb were his gauntlets, shield, sword, helmet and coat of mail.



ENTRANCE TO CANTERBURY CATHEDRAL

We stayed for the Church of England services, then went to the Monastery of Grey Friars. This place was very small, but beautifully picturesque. A little stream ran through the gardens and under the building. In one of the rooms was a trap door through which the friars used to fish. Sir Richard Lovelace, one of the cavalier poets, lived there at one time.

We returned to the Royal Pavilion Hotel at supper time. With our dinner experience in mind, instead of eating in the dining room we went out on the water front and ate some kind of funny fish that was being sold there. It was certainly a novel meal.

One of us suddenly conceived the brilliant idea of going to Dover for breakfast the next morning. We were all enthusiastic over it, and went to bed very much pleased with ourselves, the day and the future.

Accordingly, the next morning we drove to Dover through "the fields of clover." The ride was short and sweet, lasting only twenty minutes. Our real job was to find a restaurant where we could get breakfast.

From what we first saw, Dover didn't seem to be so much. We were ready to go right back to Folkestone; but as I had brought my kodak along I wanted to take a picture before leaving. Spying a monument, at the end of a street, I dragged my victims to the spot. There we found the most beautiful beach. We positively dashed down to it, took some snapshots, and enjoyed ourselves immensely. The scenery was glorious. There was old Dover castle crowning the white cliffs. Below was the sea. Already people were swimming in its waters.

Of course, a beach is a beach, and always the same. There was nothing else for us to do, so we headed once more for the bus. But fate had arranged it otherwise. Right across our tracks went three young men in uniforms of red, blue, and yards of gold braid. Naturally, we looked after them, and saw that they entered the band-

stand where others in uniform were gathering. 'Our minds were made up then and there. Forthwith we pranced



MONASTERY OF GREY FRIARS

up, bought our tickets, seated ourselves and waited for the concert to begin. The leader finally arrived. Adorable? I'll tell the world! He was small and had a cute little moustache. After each number he would salute so smartly. The three of us nearly kidnaped him.

After the concert we very reluctantly found the bus, climbed in and drove away arriving at Folkestone just in time to catch the train for Brighton.

(*To be Continued*)

### Happiness

Leave sorrow till tomorrow  
Keep happiness for today,  
The world will seem much gayer  
Sorrow will fade away;  
Happiness will win tomorrow  
And sorrow will lose its day.

### Why Should a Girl Have—

#### A TREASURE CAVE FOR CHOICE THINGS?

By John F. Cowan

*Wanted: A New Name.* A "Treasure Cave" isn't exactly the word for what I mean; treasure "trove" (found) is better. Every girl should have a book (old-fashioned name, "Scrapbook") in which she may preserve choice bits of humor, wisdom, beauty found in print that she cannot afford to lose. By and by the printed page is gone and she has forgotten or partly forgotten the sparkling jewels, and wishes, "Oh, if I had kept them!" Put them in your treasure trove and index it topically and alphabetically. Or, if preferred, use a card filing system. A cigar box and a dollar's worth of 3x5-inch cards will take care of hundreds of literary gems copied, pasted or clipped onto the cards.

*Using Your Treasure Trove.* Often the family dinner table needs enlivening; in company one must contribute a share of good cheer. The most entertaining and worth-while bits from the day's reading, or picked up in conversation may be kept on tap in the Treasure-Trove. Besides, these choice morsels, especially the "Bright Sayings" of children, are saleable as newspaper and magazine fillers. Or they can be used to cheer sick friends, or pasted on heavy manila paper and sent to shot-ins, or hospitals.

*An Eye for Beauty as Well as Fun.* Each choice saying by a master that you treasure away will react upon you in enlarging your appreciation of beauty in literature. You will find yourself more and more discerning that which is fine and artistic. Good writing will become easier to understand. You will be en rapport with good thoughts. Appreciation grows, like biceps, with use.



"A wise old bird sat on an oak  
The more he spoke—the less he heard,  
The more he heard, the less he spoke,  
Wasn't that a wise old bird?"

The ADITORIUM says: This was not the kind of a spoke that was in the wheel of the buggy sold by the Utah Implement & Vehicle Company, at Salt Lake City, for "joy riding" in 1895. Boys and girls did not "joy ride" so much then. They worked, their fathers worked and their mothers worked on the FARM. No doubt, there were more profits then from the farm than now when there is so much "auto joy riding."

During the horse and buggy days the Utah Implement Company was one of the busiest places in Salt Lake City—when more than one thousand buggies were sold in a single year, and very few people who have lived in or near Salt Lake City have not been patrons of the organization at some time.

The historic building upon State Street was erected in 1859 by Sam Peterson and associates. For a number of years President Heber J. Grant was president of this organization, and his old electric automobile is still stored in the building, and is an object of curiosity and probably one of the oldest automobiles in Salt Lake.

The Utah Implement & Vehicle Company, Salt Lake, and the Burton Implement Company of Ogden, have merged into a new company—The Mountain

States Implement Company, with general offices at Ogden.

The personnel of the new organization is composed of S. S. Eccles, Logan, Utah, president; M. A. Browning, Ogden, Utah, vice-president and director; R. B. Porter, Ogden, Utah, vice-president and director; E. G. Bennett, secretary, treasurer and director; John Browning, director; Lawrence T. Dee, director; and M. S. Eccles, director.

The new company will conduct chain implement stores in Utah and Idaho besides the stores at Ogden and Salt Lake City, Utah. They will distribute a general line of farm implements and farm operating equipment.

At the present time they are specializing on the Ideal Ranges, the most beautiful range on the market. They are built for coal, wood or electricity, or a combination of all. On account of the improved construction there is a saving of about one-third the fuel as compared with the average range. There is certainly nothing that can add more to the comfort and beauty of a home than having it equipped with one of these beautiful white enamel ranges.

\* \* \*

Many thanks from the Aditorium to our readers for their loyal patronage to our advertisers, as the following little article will show:

A whole car load of School Boy Peanut Butter—60,000 pounds—has just been received in Salt Lake City from the factory of The Rogers Company, Seattle. Just think—there is enough peanut butter in this one shipment to make 2,400,000 sandwiches—enough for nearly five sandwiches apiece for every one of the 500,000 persons living in Utah. If these sandwiches were laid end to end they would reach from Salt Lake City to Boise, Idaho.

In making up these sandwiches, the mothers who buy the peanut butter will use 96,000 loaves of bread, 24,000 pounds of butter and 120,000 heads of lettuce, if all of them use lettuce. This is estimated on a basis of 40 sandwiches to a pound of peanut butter, 25 sandwiches to a loaf of bread, 100 sandwiches to a pound of butter and 20 to a head of lettuce.

This one car load only represents a small portion of the output of the factory as last year its records show that 52 car loads of peanuts were converted by it into peanut butter.

# The CHILDREN'S BUDGET BOX

An illustration at the top of the page shows several children interacting with a tall, rectangular mailbox. One child is standing and reaching up to the top slot, while others are nearby, some sitting on the ground. The mailbox has a small sign on top that reads "MAIL BOX".

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:  
Best original verses of not to exceed twenty lines.  
Best original stories of not to exceed three hundred words.  
Best amateur photographs, any size.  
Best original drawings, black and white.  
Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## How the People were Saved

It was after a hard day's work the two boys made a bed to rest upon. Bob and Bill had been working hard all day getting wood ready to haul home on the coming day.

"Gee but I'm tired; how about you?" said Bob.

"Yes, I'll have to admit I am quite tired, too," replied Bill. After they had finished talking they retired.

They were up early in the morning and loaded their wood. By seven they were on their way home, when they saw smoke and Indians circling about their home. They unhooked their team and got upon the saddle horses which they had brought along. Taking their guns they started straight for the Indians. They figured on going straight to the fort for help. The people of the two neighboring homes had been driven to this one to take refuge. As the boys passed the place, Bill was seen to fall from his horse. The Indians all ran to the spot where Bill was seen to fall but nobody could they find.

In an hour or so here came the boys at the front of the fort troops. After a short battle the Indians were completely wiped out. And as to what happened to Bill, he just slyly fell to the side of his horse and rode away.

Orrin Wardle,  
Rockland, Idaho

Age 14

## School Days

As I sit here before my fireside,  
Thinking of school days gone by,  
A tear rolls over my wrinkled face,  
And I heave a sobbing sigh.

I think of the days in the school room,  
Where we read and spelled and  
wrote,  
Where we sat at our desks just play-  
ing,  
And sometimes passed a note.

One day our laughing was started,  
We giggled and annoyed the school,  
When suddenly a cough was sounded  
Like a laugh. It had broken the  
rule.

The teacher's harsh words came like fury,

Then he sat down on his chair;  
The heart of a girl was broken,  
And she sobbed in the school room,  
there.

She could not explain how it happened,

So unceasingly came the tears;  
It was only a cough, she told him,  
And he silenced all her fears.

Some days we had a ball game,  
And sometimes my side won.  
Oh, always with the basket ball,  
We had fun—oh, such fun.

Now I sit here with those memories  
Passing through my wearied brain,  
We were just some happy children,  
Under rule during teacher's reign.

Jean Fisher,  
Oxford, Idaho

Age 14



Drawn by Leon Johnston  
Age 9. Clinton, Utah.

### The Father

Father in heaven up above  
You are the only one I love.  
I try to do the things I should  
To be kind, loving and good.

Anna Margaret Cameron.  
Age 5 1558 Laird Ave., City

### Coaly and the Rat

Coaly is our black cat. She is six months older than I am. She is all black, but part of her whiskers.

When Coaly was a young cat we had lots of army rats. A rat bit a hole in her ear and her whiskers off on one side. Her whiskers came in white. For a long time she was afraid of rats. But one morning, last week, Coaly caught a rat in the granary. She took it under the porch to hide it. She kept it there until noon and when mama and grandma went out to sit in the sun, Coaly went to the porch and got the rat and showed it to them, then she took it back under the porch. That evening when I was hammering in the shop, I told Coaly to go and get her rat, and she brought it from under the porch to show me, and after I patted her she ate it all up.

Age 7. Woodrow Longhurst,  
Colonia Dublan,  
Mexico.

### The Midnight Bell

In Bellville lived twins, John and Mary. They were orphans and lived with an old lady at the edge of the village. Every night at midnight there were four ringings of an old bell. This sound came from an old house that was supposed to be haunted. One night John and Mary took a candle and went to see what it was. When they opened the door they thought they heard groans. They were frightened for a moment, but decided to go on. The wind coming through the doorway blew their candle out, so they sat down for a moment and fell asleep. When they awoke it was morning and they saw an old monkey sleeping in the corner. His master had been a bell-ringer and had taught the monkey to ring the bell each night.

Age 12. Iris Johnson,  
293 Wayne Ave.,  
Pocatello, Idaho.

## Just

Just a little violet  
 Blooming in the morn  
 Just a little pink rose  
 Along with each thorn.  
 Just a little sunshine,  
 Shining in the sky,  
 Just a song from the birds  
 As they homeward fly.  
 Just a little laughing,  
 Sprinkled with the tears,  
 To make life worth living,  
 Throughout all the years.

Naomi Cottam,  
 P. O. Box 223,  
 St. George, Utah

Age 12



DRAWN BY Bertha Germer  
 Age 16. Deweyville, Utah.

## A True Snake Story

One fine June morning my brother and I went for a ride up in the hills. As we were coming down from our ride we rode close to a big rock with our horses. As we passed it I happened to look down on the rock and

saw two large snakes sunning themselves. The snakes were short and thick. They had flat, purple heads. Their bodies were yellow, green, and black mottled. We began to throw rocks at them. After a while they became very angry. They crawled very slowly off the rock. One of them went under the rock into its hole. The other one curled itself around a large sagebrush.

The next day we went to see if the snakes were there. To our surprise the two large snakes were still there with their whole family of about six little ones lying in the sun sunning themselves.

Age 10.

Frances Goff,  
 Mackay, Idaho.

## To the Flowers

Roses with your heart so pure,  
 How I love your smile!  
 Fairies visit you, I'm sure.  
 Laughing all the while.

Dearest little daisies,  
 With your heart of gold,  
 My love that burns like blazes  
 Never can be told.

I love you little flowers,  
 From spring till golden fall;  
 But I love our Father in Heaven best  
 Because He made us all.

Age 12.

Viola Rawls,  
 Route 5,  
 Henderson, Texas

## The Sewing Circle

The girls of the Sewing Circle had gathered at Jane's home for their weekly meeting. After the roll was called the president arose and said, "Girls, are there any suggestions as to what we shall spend the money for? You know it is our plan to take the fees for the first three months of each year and help some poor lady. Since we have our charity list we will take the first name."

"Mrs. Carlson is the next name," said the secretary.

Ruth, the vice-president, arose:

"I think if we took ten dollars of the money and bought some wool and some silk we could make her a comforter. Mother will help us if we wish her to. Then we will have five dollars left. With that we could buy material for a dress as you know she is quite unable to sew."

It was soon agreed that it was the best plan.

After having refreshments which consisted of cake and ice cream the girls put on their wraps and departed for town.

The next two weeks kept the girls very busy indeed. Each day after school they spent from one to two hours quilting.

When it and the dress were finished the girls wrapped them very neatly and went to call on Mrs. Carlson.

What a surprise awaited them there. After they had given Mrs. Carlson her quilt and dress, she asked them into the dining room. Who should be there but the girls' mothers, and on the table were some delicious refreshments.

You may be sure that there were never any happier girls anywhere.

Age 13. Jean Lenkersdorfer,  
368 E. Center,  
Logan, Utah.

Winter

Who is that old man coming  
So slowly down the hill?  
It seems to me he's no stranger here,  
For he gives me such a thrill.

But see! He is coming closer,  
Right on the trail of Jack Frost.  
But today is no day for him to be out,  
I fear that he may be lost.

Let's go out to meet him,  
And give him a welcome hand,  
To let him know he's welcome  
Into our blessed land.

"Well, if it isn't Old Man Winter!  
I knew I'd seen you before.  
You're a wee bit early this time, I fear,  
But you've fooled us once before."

Miss Burdett Harker,  
R. F. D., No. 1,  
Shelley, Idaho



Drawn by Eldon J. Card  
Age 12. Cardston, Canada.

The Wind

The wind can blow the kites on high,  
It can hold the birds back, when they  
want to fly,  
And can blow the brown and dry leaves  
down,—  
And can make the trees bow to the  
ground.

It can blow the windmills round,  
And make the pretty whistling sound.  
It is the wind that blows the waves,—  
Over the poor, brave sailor's graves.

It can blow the blossoms off the trees,  
And feed them to the honey bees.  
The wind can dry the muddy roads,—  
So that the farmers may have bigger  
loads.

Sometimes the wind does good and bad,—  
Sometimes it makes the children mad.  
It carries their kites so far away,  
They can have no more further fun  
that day.

Age 10. Howard E. Weighall,  
Box 127  
Union, Oregon.



**Somewhat Overloaded**

### To the Unrenowned

I do not sing for the one who was king,  
For the man who won when he  
fought,  
For the leader renowned, or the sov-  
ereign crowned,  
But I sing for the man who was not.

I voice not my praise for great writers  
of lays,  
Or for poets who gained a name;  
But I write of the man who did all a  
man can  
And still did not aspire to fame.

There are lords without end, who with  
power command  
All the deeds of the brave and the  
bold;  
But I deem it far better to write every  
letter  
In praise of him whose deeds are  
untold.

There are countless men who have  
tried it again.

With more spirit than he who won;  
But since they didn't win, they receive  
no proud din  
Though they try till a good work is  
done.

But rewards up above, for deeds of  
their love,  
To those really most worthy are  
given;  
And the man of true worth, though  
he may not on earth,  
Receives honors quite justly in  
Heaven.

Age 15 Howard Forsyth,  
Hillspring, Alberta, Can.

### How I Love the Juvenile

Oh, how I love the "Juvenile!"  
Its stories thrill me through.  
Each copy is a storehouse  
Of wisdom, rich and true.

It makes me long to do what's right,  
It makes me kneel in prayer,  
And ask the Lord to help me  
And keep me in His care.

I long to be a heroine,  
Like some that I have read.  
I'm trying hard to follow  
The life that they have led.

Oh, how I love the "Juvenile!"  
It takes me from my play;  
And eagerly I wait for it,—  
I wish it came each day.

Age 12. Ivy Larson,  
Menan, Idaho.

### Honorable Mention

Quintin Aldredge Harris, Driggs, Idaho  
George William Albiston, Conda, Idaho  
Ruth Bell, Salt Lake City, Utah  
Ruth Card, Cardston, Alberta, Canada  
Norma Hatch, Woods Cross, Utah  
Verla Hauser, Trenton, Utah  
Thelma Porter, Heber, Arizona  
Mildred Robbins, Stone, Idaho  
Wilford Wilson, Liberty, South Carolina  
Thelma Zollinger, Logan, Utah, R. F.  
D. No. 1  
Grace Zufelt, Mancos, Colorado

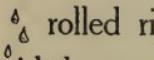
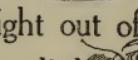
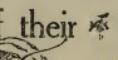
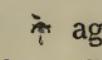
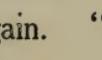
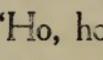
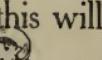
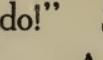
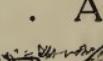
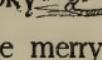
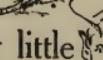
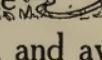
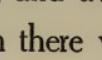
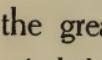
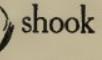
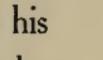
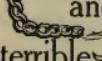
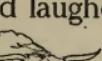
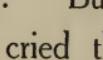
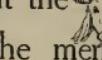
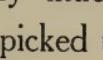
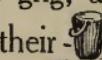
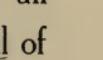
# The Merry Little Grig

and his Good Time



## Chapter IV

**H**o, ho!" laughed the merry little grig, skipping down the hill after he had drunk his mug of milk. Straight ahead was a house with big windows and a chimney on top. "When I get to that house," said the merry little grig, "I shall find my Good Time!" So away he skipped till he came to the house, and lo and behold, round the corner came a little girl and a little boy with straw hats on their heads, and tin cans in their hands and the big tears rolling right down out of their eyes, boo-hoo! "Dear, dear," said the merry little grig. "Why do you look so sad?" "Because," said the girl, "It is my little sister's birthday, and Mother said she would make a berry pie for dinner if we would pick the berries. So we took our baskets and went to the field, and first there was a snookysnake that scared us, and then there was a great big dog that barked at us, and then there was a terrible bull that shook his horns at us, and now we are going home without one berry in our baskets and there

will not be any  for dinner, boo-hoo!" Then the  rolled right out of their  again. "Ho, ho," said the merry little , "this will never do!" So he ran to the field with the  and . And first there was the snooty . "But the  , and away went the  as quick as . And then there was the great big . "But the  , and the  shook his  and laughed at them. And then there was the terrible . "But the  full of  and ran home with them, and  made a  and gave the first  to the merry little grig, and had a  left over to send to the  for the Queen's luncheon. "We thank you!" cried  and  . "Don't mention it" said the merry little  . And he threw his  over his shoulder and ha, ha!, he tossed his little pointed green  in the air and away he went to find his  Time.



# The Funny Bone

## Already in Possession

Father (arriving home): "What's your little brother crying for?"

Elsie: "Buddy's not crying for anything—he's had it."

## Undisputed Ownership

"Cook tells me you want to go out tonight, Mary. Is it urgent?"

"No, mum; it's mine."

## Henry, How Could You?

Mrs. Talkwords: "Henry, you were talking in your sleep last night."

Henry: "Pardon me for interrupting you."

## Weighed in the Balance

"I gave that man fifty cents for saving my life."

"What did he do?"

"Gave me back twenty cents change."

## Doing Good by Stealth

"I was shocked to hear that Smithers eloped with your wife. I always thought he was your best friend."

"He is, but he doesn't know it yet."

## Fast Freight

Mrs. Brown had tried hard to make her boy refrain from taking such large mouthfuls. At last one day, her patience exhausted, she exclaimed, "Jack, one more bite like that and you'll leave the table!"

And Jack replied, "One more bite like that and I'll be through."

## Muscular Economy

Old Farmer Tightinmoney wasn't exactly stingy, but mighty economical. One day he fell into the cistern. The water was over his head and cold, but he could swim. His wife, attracted by his cries, yelled excitedly down to him: "I'll ring the dinner bell so the boys will come home and pull you out."

"What time is it?" the farmer called up.

"Bout eleven o'clock."

"No, let 'em work on 'til dinner time. I'll just swim around 'til they come."

## Nothing Else Needed

Neighbor—How many controls are there on your radio set?

Owner—Three; my mother-in-law, my wife, and my daughter.

## Poverty's Revenge

Minister's Wife: "Wake up! There are burglars in the house."

Minister: "Well, what of it? Let them find out their mistake themselves."

## A Good Idea

"Isn't it strange! My best ideas come to me while I am washing my hands!"  
"Say, old man, why don't you take a bath?"

## Worked Himself Out of a Job

"Yes, I used to be in politics myself. I was dog-catcher in my town for two years, but finally lost my job."

"What was the matter—change of mayors?"

"Nope. I caught the dog."—American Boy.

## Dual Preparation

A student who had failed in all the subjects he took at school wired his brother: "Failed in all five subjects. Prepare papa!"

The brother telegraphed back: "Papa prepared. Prepare yourself."

## Trained Setters

"Where were you boys when I called for you to help me an hour ago?" asked Farmer Jones at the supper table.

"I was in the barn settin' a hen," said one.

"And I was in the loft settin' a saw," answered another.

"I was in grandma's room settin' the clock," came from the third boy.

"I was up in the pantry settin' a trap," said the fourth.

"You're a fine set," remarked the farmer. "And where were you?" he asked, turning to the youngest.

"I was on the doorstep settin' still," was the reply.

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Ice Cream made of pure, sweet cream only; no artificial coloring in our Vanilla Ice Cream.  
Creators of frozen novelties. Special orders of a distinctive nature for social events  
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COMPLETE VARIETY OF FLAVORS, FANCY MOULDS, BRICKS, PUDDINGS, PUNCH, ETC.  
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10 East Broadway—Wasatch 1310

### ELLISON'S FLOWERS

50 East So. Temple—Wasatch 2730

Miller's or Ellison's on the box adds much to the gift, but nothing to the COST.

# Your boy or girl can do what this boy has done



Only a little more than six years old  
and a soloist in the school band

#### Every Boy and Girl Should Play Some Musical Instrument

Should this boy be thrown out on  
the world to make his own livelihood he could always "get by" with  
his music.

America's Famous March King  
and Bandmaster, John Philip Sousa,  
pays tribute to C. G. Conn Instruments:

"I consider that complete equipment  
of Conn instruments enhances the musical value of any band at  
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Write for details concerning our ten-day free  
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Flour"*

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Salt Lake City

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



Dreams, books, are each a world; and books, we know,  
Are a substantial world, both pure and good;  
Round these, with tendrils strong as flesh and blood,  
Our pastime and our happiness will grow.

—Wordsworth.

**A**CERTAIN ancient wise man had one book. He treasured it lovingly, for it contained nearly all of man's knowledge. Ever since the early sages, books have given unending pleasure to man. They create their own world of realism, fantasy, or romance. In our time, everyone may have not one, but many books. The lore of the ancients and the wisdom of modern times are at hand for every library. Claim your share! Treasures of fiction, poetry, history, biography, science, the arts—all are waiting for you here.

Whence is thy learning? Hath thy toll  
o'er books consumed the midnight oil?—  
John Gay.

And better had they ne'er been born,  
who read to doubt, or read to scorn.—  
Scott.

While pensive poets painful vigils keep  
sleepless themselves to give their readers  
sleep.—Pope.

Learn to read slow: all other graces will  
follow in their proper places.—William  
Walker.

For out of the old fieldes, as men saithe,  
Cometh al this new corne fro yeré to yere,  
And out of old booke, in good faith,  
Cometh al this new science that men lere.

—Chaucer.

What is twice read is commonly better  
remembered than what is transcribed.—  
Johnson.

A good book is the precious life-blood  
of a master-spirit embalmed and treasured  
up on purpose to a life beyond life.—  
Milton.

Books that you may carry to the fire,  
and hold readily in your hand, are the  
most useful after all.—Johnson.

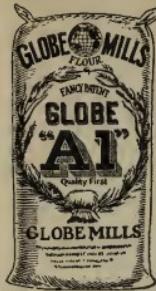
Learning hath gained most by those  
books by which the printers have lost.—  
Fuller.

## Deseret Book Company

P. O. Box 1793

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Salt Lake City, - Utah



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Investigate these installations if you are interested in  
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Are Dangerous in  
the Winter Time

**FIRE—LEAKS—EXPOSURES**

Can all be Done Away With if You Roof With

**OLD AMERICAN ASPHALT SHINGLES**

Remember they are applied right over the old, curled up, worn out wood shingles with no mess or inconvenience. Hundreds of homes are covered with Old American Asphalt Shingles right in your neighborhood. Phone or write us for details.

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1674 Beck Street

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



# APRIL--- DIAMOND MONTH

The month of Diamonds can be celebrated in two ways, if it happened to be the ladies' Birthday a diamond is the birth-stone, it can also be used for an Engagement Ring.

THE DAYNES JEWELRY CO. have specialized in diamonds for 66 years. A Daynes Diamond does not depreciate in value and at any time can be exchanged at the full price paid for it, on a higher priced ring.

*THAT BUYER GAINS  
WHO DEALS WITH DAYNES*

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"BEST BY TEST"

ICE CREAM  
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Introducing three IMPROVED GYM SHOES



**GREYHOUND**

Without exception the best basket ball shoe made.  
(Men's sizes only)



**GYMSHU**

A companion to the Greyhound  
(Women's sizes only)

The above two shoes have special inbuilt features such as cushion arch supports and heels—extra heavy uppers and no friction toe straps



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An all white woman's lace to toe shoe at a low price built to give excellent service.

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## MOUNTAINEER OVERALLS

For men, youths, boys and children

## 9 Oz. Copper Riveted Waist Overalls

For men and boys. Wear 'em and let 'er buck.  
Guaranteed for Quality, Fit and Service

## Allover and Play Suits

For Children



April



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THIS is "Bed Rooms" month in the year-round painting program for Bennett's "Property Life Insurance" Products.

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Suppose We Should Guarantee You the Fulfillment of these  
Desires—Would You Not Think it Marvelous?

Your income to continue even though accident or illness should suddenly snatch you away or render you unfit for work. An income for your wife—a college education for your children. The ownership of your home in ten years from now. The possibility of retirement and the joy of travel and leisure in your later years. Impossible? Absolutely not. These dreams can be realized if you act now—Make today's hopes realities tomorrow.

A Beneficial Policy is the Key to Success  
Blots out your worries—Brings peace of mind



## Beneficial Life Insurance Co.

Home Office, Vermont Bldg.—Salt Lake  
Heber J. Grant, President      Lorenzo N. Stohl, Manager

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR